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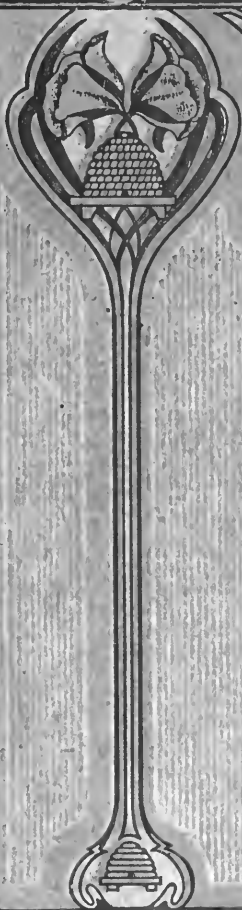
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Improvement Era

Vol. XXI

OCTOBER, 1918

No. 12



Organ of the Priesthood Quorums, the Young Men's Mutual Improvement Associations and the Schools of the Church of Jesus Christ of Latter-day Saints
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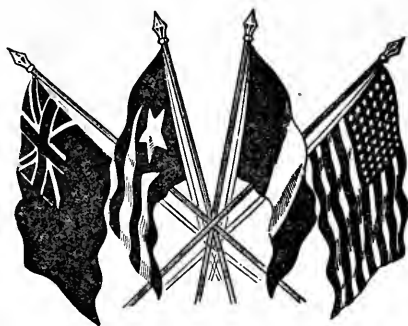
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THE GREAT IDEAL.

Through battle clouds there shines a sacred light,
Where roar the guns and bursts the deadly shell,
Where love and mercy lie in darkest night,
Lost in the passions of the lords of hell.
High, far beyond the conflagration's glare,
Clear to the inner sight that splendor lies,
The brave look onward and they see it there,
A hope of Freedom written on the skies.
Lo, now all radiant the message glows,
As though our age had ever been the goal;
Of fear this hour none but the coward knows,
To win or die is in the daring soul:

War, carnage, shame, old hatreds, blinded strife,
Shall end in Freedom—Man's long dream of life!

Alfred Lambourne.



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THE FIRST HOG ISLAND LAUNCHING

The first ship fabricated at the Hog Island yard was launched in the presence of President Wilson and other Government officials. The vessel, one of 110 identical 7,500 ton, eleven and one-half knot cargo carriers, to be built at the biggest shipyard in the world, was christened the *Quistconck*, by Mrs. Wilson, that having been the name by which the Indians knew Hog Island.

The President and Mrs. Wilson made the trip in a special train which ran directly to the launching platform.

Less than a year ago Hog Island was a mosquito-ridden, barren waste of mud. Today, its 846 acres have been converted into a yard capable of launching from three to five vessels a week. Before December 31 it is estimated that fifty more vessels will have followed the *Quistconck* down the ways; and before a year is out, it is expected that the entire initial order for 180 vessels will have been executed. In addition to the cargo vessels there will be seventy 8,000-ton 15-knot transports.

The photograph gives a general view of the boat going down the ways, with President Wilson waving his hat, and Mrs. Wilson standing at his left.

IMPROVEMENT ERA

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No. 12

"Mormonism" and the War

By James E. Talmage, of the Council of the Twelve

The prompt and liberal response of "Mormon" communities to the Nation's call for concerted and determined effort in the current world crisis is very generally known, thanks to the generous liberality of the press and the commendable freedom fostered by the potent spirit of the times.

Liberty Bond quotas, Red Cross apportionments, War Savings allotments, all have been largely over-subscribed in every "Mormon" city, town and hamlet. In addition to the generous contributions of its members as individuals, the Church as a body has devoted half a million dollars to Liberty Bond purchases, and this was done on unanimous vote of the membership in general conference assembled.

But beyond all contributions measured in terms of money, is the unhesitating response of men, who have leaped to their places in the ranks by thousands for the hundreds asked, offering their lives in pledge of patriotic devotion.

In this ready and whole-souled cooperation the "Mormon" people claim neither preeminence nor special credit. They have tried to do their part in common with the mighty citizenry of our land. All classes in Utah and adjacent states are working shoulder to shoulder, without distinction as to former nationality or present creed.

In addition to the imperative demands of citizenship, to which the Latter-day Saints are responding with unsurpassed devotion and zeal, our people consider duty in the present crisis as a requirement of their religious profession. We have particular concern in the outcome of the great conflict, for we solemnly proclaim that to this Church has been given the divine appointment to preach the restored Gospel of Jesus Christ in all the world; and the discharge of this high commission is

possible in its entirety only as free speech, liberty of conscience, and a free press are insured among the nations.

The frightful war forced upon liberty-loving peoples is a belated attempt on the part of Lucifer to try anew the issue on which he was defeated in the primeval world, as the Scriptures attest. His plan of compulsion, by which every soul would be bereft of agency, was rejected in the council of the heavens, and the plan of liberty and individual freedom was adopted, with Jesus Christ as the fore-ordained Redeemer of the race.

The decision brought war, and Lucifer and his hordes were cast out upon the earth. In these last days that same Lucifer, or Satan, as he is now known, is operating through those who are ready to do his bidding, to rivet the shackles of monarchical despotism upon mankind.

Autocracy is the form of government that prevails in hell; and individual freedom is the basal principle of the gospel of Jesus Christ. Any man who seeks to enforce unrighteous dominion upon his fellows is the devil's own agent.

Citizenship in the kingdom of God is offered to all men on equal terms, for truly God is no respecter of persons. The Church proclaims this fundamental tenet in her Article of Faith: "We believe that through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the gospel."

Obedience to righteous law is an essential of true liberty. That liberty, falsely so called, which regards not the rights of others, is but evil license for selfish dominion with all its attendant abominations.

Our missionary elders have time and again been imprisoned in Germany, and others have been forcibly banished from the empire of boasted kultur, because they bore the message of freedom and individual agency. Formerly they went into that land with only the Scriptures and their own testimony of the truth as weapons in the conflict with sin. Now many of those selfsame men are on their way back wearing the uniform of the Nation, and with Browning guns as their instruments of persuasion.

The world is preparing for the consummation of the ages, which is the second coming of Christ. It is wise to be on guard against spurious prognostications as to the precise time of the great event, for, as the Scriptures affirm, this shall not be revealed even to the angels in heaven. Nevertheless, every day witnesses the ripening of the specified signs into actualities. The conditions set forth by Christ and His apostles as characteristic of the day of His coming are being realized with the exactness of detailed fulfilment.

The world war, with all its frightful atrocities incident to autocracy's determination to subvert the God-given birthright of agency and national freedom, is one of the most significant of the portentous signs of the times.

Heaven offers her bounties to man; his title thereto must be established by effort.

"Mormonism" holds that right shall yet triumph, tyranny be overthrown, and the liberties of mankind be established and made to endure.



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INHABITANTS OF CHATEAU-THIERRY GOING TO GREET THEIR AMERICAN LIBERATORS

In this, one of the first pictures to reach this country of the battle of Chateau-Thierry, are shown the inhabitants of the town who remained during the German occupation, walking through the destroyed streets, going to meet the American soldiers, to thank them for their deliverance from the German fiends.

"Next door to hell" was the way one soldier described the battle, and his assertion was not far from right, judging from the ruin and desolation left behind by the retreating Germans whom the Americans drove back with a courage that insured the turning point of the war.

The Cause of the War*

By Dr. John A. Widtsoe

My fellow workers,—It seems almost unnecessary, after the vivid address of our Australian friend, to discuss, at this late hour, the facts behind the war. There is only one great fact in our minds, after hearing our friend from the trenches speak—the fact that we are at war; that we are in the business of winning the war; that we must remain in the war until it is ended; and that we must come out of the war victoriously, so that the world may be free. With President Grant's permission, therefore, in view of the message given us by our soldier friend, and because of the far spent time, I shall not attempt to give you the outlined talk that I brought with me this morning, but shall call your attention to some of the outstanding facts that may be used in the war programs that may be given throughout the Church.

I suppose every Mutual worker and all the members of the Church are familiar with the few simple facts upon which rests our attitude with respect to the war. If these facts are not understood, they should be known by every member of the Church; for there is no organization in the world that has a deeper interest in the progress and the outcome of this great world war than the organization known as the Church of Jesus Christ of Latter-day Saints. Though we may know well the facts upon which President Wilson rested his message to Congress, and as a result of which war was declared with Germany, it may be helpful to review in the various wards and stakes of Zion these facts, that our courage may not grow faint and that our loyalty may remain undimmed and untarnished.

I may remind you that this great war is an effect of many causes—some very evident and near, some not so evident, but remote. This war did not come out of a clear sky. It did not simply happen, but came as a result of things that have occurred through generations of time. When the war broke out in 1914 the people of this country were occupied in their ordinary pursuits—a peaceful and peace-loving people. We desired no quarrel with the world. We attempted to keep out of all kinds of disputes with our neighbors. We did not maintain an elaborate spy system; we had no involved secret diplomacy; for a democracy does not lend itself easily to the spy system or to

*An address delivered at the annual M. I. A. Conference, June 7, 1918, following an address on experiences in the war, by Capt. Walter K. Harris, of the Australian Army.

secret diplomacy. Such things are confined to monarchical forms of government, the forms of government that are passing out of existence and will be largely of the past when this war is ended. We were going about in our own way to develop our natural resources, and contending simply for the right to work out on this land, in this hemisphere, our form of government—a government by the people, so that the people may be free—a government which does not depend upon a king or upon a military class, but which does depend, for its power and influence, upon the will of the people governed. That was all we asked of the world; and we were determined, as we are determined today, that no power on earth shall come in and destroy our experiment in free government. On that point we are all united. We propose to stand together to the last in behalf of this great experiment in free government which we believe, and which all sane thinkers of the world today believe is a solution of the social difficulties that vex the world today.

During all these years, in order to maintain our right to work out our experiment in free government, we had asked the world to recognize three things, three main principles. If the American people will keep them in mind, it will be easier to understand the causes back of this war:

First: We insisted upon the recognition of the Monroe doctrine, which simply meant that we would not permit any European or foreign power to come to these shores, or to this hemisphere and become a power here, so that our work for the freedom of the world might be endangered. At the same time we agreed that we would keep out of Europe; we would not attempt to interfere with European politics. We wanted to be left free to work out our big experiment for the good of mankind.

Second: We insisted that the world recognize the freedom of the seas, so that we might carry on commerce with the world. In spite of the fact that we were located thousands of miles away from the older and more thickly settled domain of the world, we might still, by the use of the seas, have free communication with our neighbors in every part of the world.

Third: We insisted that all our disputes with other nations should be settled by the method of arbitration.

If you will read the history of the last hundred years, you will find that the United States of America has simply asked that these three principles be recognized—the Monroe Doctrine, the freedom of the seas, and the arbitration of difficulties that might arise between us and other nations.

Let me now call your attention to the fact that the German government, which stupefied this country when it began the

war in Europe, has been unwilling to recognize any of these fundamental principles upon which we rest our claims with respect to the world.

We tried to be neutral when the war broke out. We refused to be drawn into it. Our President issued a manifesto asking all the good citizens of the land to remain strictly neutral. It was difficult to be neutral when a power across the sea invaded small countries, murdered innocent children and women, killed the manhood of a country and destroyed the heritage of the past by burning and wrecking great buildings, libraries, pictures, monuments to the thought and skill of generations of men. We were loath to believe that the German government could lend itself to such practices; yet we all know, whether we like it or not, that the German government, which is controlling the German people, has lent itself to every possible outrage that can be devised by the human mind. In spite of the insults to civilization that were hurled at us, this country attempted to remain neutral, but we were not allowed to remain so.

Almost at the beginning of the war an anti-United States propaganda was started by the German government at home and abroad, based largely upon the claim that we were furnishing munitions to other countries; and we were asked to stop our trade with other nations. We were requested to remain here, as if we were on an island of the sea, quiet and subservient, taking orders from a power which was showing itself unfit for leadership among the nations of the world.

We soon learned that spies, sent out by the German government, were honeycombing our country and other countries. They were down in Mexico, over in Japan, in the Latin republics of America.

They had one message to deliver: "Let us all get together and destroy the United States of America." The Monroe Doctrine was being ignored absolutely by the German government in its propaganda. You will all remember the Zimmerman note, so-called, in which the German government proposed to Mexico that if she would join with Japan and certain other countries, to fight this country, Texas and New Mexico and Arizona would be ceded to Mexico. These things became known, little by little, as the war went on. The German government, within the first three years of the war, said, in actions if not in words, "We do not believe in the Monroe Doctrine. We shall not respect it; we shall do all we can to overthrow it."

Soon after the war broke out, sea troubles also began. Unprotected zones were established within which U-boats and other destructive craft might operate, even to the extent of destroying vessels of neutral countries and drowning or destroying

passengers on neutral ships, who were on their way to neutral countries. After some time this submarine warfare became ruthless, until there was nothing left but to believe, at least as far as our government was concerned, that the freedom of the seas was no longer a principle held in respect by the German government. It said in substance: "We do not believe in the freedom of the seas. We shall keep you on your sea-bound continent and make you separate and apart from the rest of the world."

Long before the war broke out, in spite of our repeated requests, the German government, almost alone in its views among the great powers of the world, had said to us defiantly: "We will not submit any of our difficulties to a treaty of arbitration; we will not have such a treaty."

In other words, all the things for which we have stood, sacred rights to us because upon them depends the future of popular government, were all dishonored by the German government. There was nothing else for us to do than to declare war on such a government, that we, ourselves, and the great cause of our land, might live and be protected.

The steps that led immediately to the declaration of war may be followed in the President's so-called War Message, which is printed in the first number of the war information series and entitled "The War Message and the Facts Behind It," containing the annotated speech of the President on April 2, 1917. (See *Improvement Era*, May, 1917, Vol. 20, No. 7, for speech in full.)

There are other great and grave causes back of the war which the time does not permit me to discuss. It is an uncivilized warfare, and many of us doubt if we may in justice remain neutral in the face of a return to barbarism. There has been also a distinct attempt for many years on the part of the German government to impose German "kultur" upon all the world, that is, to make the world see as they see. If this were the place and time I could give you my own personal experience to show you how vigorous yet subtle was the attempt in all parts of the country to impose German kultur upon us. As one American, I refuse to have anybody's kultur imposed upon me. I live in a free country, and am free to express myself and to belong to the majority or the minority as the case may be, from year to year, but always to let the popular will rule me and my actions in a governmental way.

Finally, we may as well remember that the great, big overwhelming cause of the war, the reason why we are in the war and wish to remain in it to the end, is that one great system of government is opposed to another system of government. The one system says that a man, ordinarily in power because he is

born of a certain father, shall stand at the head of a nation, and through a controlling, self-protective military machine, shall speak to the people and compel their obedience. The people under this system shall have little or no voice in the management of their own affairs. The other system declares that within the majority of the people lies the power of government, and that they may select men to govern them for one, or twenty, or a hundred, or more years, but that the power remains with the people. This latter system says that there is no place in this world for war; that this is a world in which justice and peace must reign; and that our government must be so established that cannons and rifles and poisonous gases will be removed from the possibility of destroying human life; that there is nothing more precious upon the face of the earth than human lives, and that these lives must be guarded and guided and allowed to develop to serve the God they worship, and to develop the earth which has been given them. Shall autocracy rule, or shall democracy prevail? That is the question.

We are fighting today, in a small way, the fight that was waged in the heavens, according to our own doctrine, long before we came to the earth. We were assembled in a great gathering, to discuss the journey to the earth and the life we were to lead here. The Father of the race laid before us his plan. "I will send you down there. I am the Master of men, because I am the possessor of the largest knowledge; and we shall so arrange things that you, my children, may know the law; and as you succeed in obeying and living the law, so shall your greatness before me be." It was not wholly an inviting program, because men are likely to fall, always, when they have the freedom of choice, but it was God's plan, a pure and perfect plan. Then Lucifer arose and said: "I have a better plan. I will take these people with me. I shall be the master. I shall see that every one of them shall live in joy and happiness. They shall have all they want to eat and fire houses to live in, and I shall see to it that the life journey is a beautiful, happy one, and I shall save every one of them without any effort on their own part." By God's plan every soul would be obliged to earn its own salvation; by Lucifer's plan, salvation will be forced upon every one, irrespective of deserts. God's plan is natural and wholesome—Lucifer's plan was unnatural and forbidding. One was good; the other was evil.

Today the world is fighting out the age-old issue. Shall man govern himself, though he makes mistakes at times,—or shall government be imposed upon him, even though the government be of perfect precision? We of this land and this Church have long since answered the question. Government

by the people is right; government imposed upon the people is wrong. We shall remain with the right. Though our life-blood be shed, we mean to fight for the right to be free against any evil power, like that of Lucifer's, that would impose its sugar-coated bitterness, its "kultur" upon us.

Scouts and the Tobacco Problem

No. 11 of the Scout law declares: "A Scout is clean: He keeps clean in body and thought; he stands for clean speech, clean sport, clean habits; and he travels with a clean crowd." A scoutmaster must be all that his scouts are. He has an unclean habit if he uses tobacco, and is not fit to lead the boys. An article in *Scouting*, the National Headquarters publication, Boy Scouts of America, declares as a belief what the M. I. A. Scouts of the Boy Scouts of America *know* to be a fact proven by practice:

At a recent Field Department Conference at National Headquarters the following recommendations and suggestions were formulated:

It is the sense of the Field Department that its representatives should not smoke when on official scout business. This relates to regular office hours and to personal interviews and meetings in the conduct of the field. It is also the view of the members of the Field Department that the National organization of the Boy Scouts of America encourage similar practice among all of its employed officers.

The Field Department will not recommend for employment by any local council of the Boy Scouts of America any man who is a habitual smoker of cigarettes.

While it may not be within the province of the Field Department to make such recommendation, it is our belief that the influence of the Boy Scouts of America throughout the nation would be greatly enhanced by a regulation forbidding the use of tobacco in connection with any Boy Scout camp or on hikes. Further, it is the hope of the men of the Field Department that all volunteer workers with Boy Scouts, whether acting in the capacity of commissioners, deputy commissioners, scoutmasters, and assistant scoutmasters, may give thoughtful consideration to this question as it affects their relationships with boys of the organization.

We go a step further and say that no man should be a teacher or leader of boys who smokes at all or at any time. Why be a hypocrite and avoid smoking only when not seen? Another scoutmaster in the same article in *Scouting* hits the nail on the head in the following:

A local minister preached a sermon to our local scouts last Sunday evening, and a very good sermon it was, with but one exception, and that was on this very question of smoking. He had better not said anything about it at all than to say what he did. He told the boys not to smoke, and at the same time apologized for smoking himself, saying he did not have the training that the boys do now. A few minutes before this he told the boys it was not honorable to hide behind excuses.

I think the whole question is, let the scout officials first cut out the habit, for this they must do if they want an earnest appeal to their boys.



The Shepherd of the Range

I.

From Pyrenees to Utah's hills I came.
In summer suns, I herd complaining flocks
Far up her steep and brushy mountain slopes,
Or drive them through the pointed canyon rocks
To lofty summit pastures, fresh and sweet
And gay with snowy, fragile Columbine
And proud pentstemons' gaudy azure bells,
To air as pure and strong as Provence wine,
And watch them spread about like driven snow
In moving, bleating masses rude and strange;—
I, with my book before me on a rock,
I, a poor lonely shepherd of the Range.

II.

When winter's silvery mantle settles down,
Covering the naked peaks against his cold,
And firs stand black in dazzling wastes of white,
And sinking suns transmute the hills to gold,
I, with my bleating charges, following down,
Seek deserts dry where sage and shadscale grow,
And sage cocks strut, and the sad coyotes call,
And never hear the pleasant waters flow;
Here browses wide on meager winter feed
The fretting flock, and I, in quarters strange,
Open my book again and read and read,
I, a poor lonely shepherd of the Range.

III.

I read the story of the Son of Man
From Matthew, Mark, and Luke, and holy John;
All that He ever did, or said, or thought,
Closing my book, I like to think upon;
On Christmas eve I hear the angels sing,
As other shepherds heard; I, too, rejoice,
And hold the peace they promise in my heart,
Of all His gifts the holiest and most choice:
These are the pastures of my hungry soul;
That other men should pass them by, how strange
It seems, but I am ignorant, I know,—
Only a lonely shepherd of the Range.

IV.

I hear men say, who seem to me quite sane,
That holy Jesus never walked the earth;
Others, that never either God or man
Entered life's portals through a virgin birth.
Some say a man named Jesus lived and died,
But that his life was never rightly told;
But many things were added or left out
By them that wrote these gospel books of old.
It may be so. I have so little lore;
The miracles, I know, are passing strange;
I often skip them when I read the book
Here in the bleating silence of the Range.

V.

I think at times on this that men have said,
With troubled mind, and to myself I say,—
We often speak thus to our other selves,
You know it is the lonely shepherd's way:—
What matters it what men say of the Christ,
Or even doubt he ever walked the earth?
Since from the first I read these gospel books
The Jesus of my soul has had his birth:
His power as great as if in flesh and blood;
The truths He told of goodness do not change;
I worship though men say he never was,
I, a poor lonely shepherd of the Range.

VI.

I care not how these gospel books were writ,
By man or God, it matters not to me,
My Christ, by these four books, has lived and died,
And now lives on to all eternity.
I see no need for weary argument;
I love my holy Christ and tend my sheep;
His gentle words are written in my heart.
O, Holy One, thy faithful shepherd keep.
But when I tell this to the men I see,
They say my words are something more than strange,
And shake their heads, and with a patient smile
Leave me, the lonely shepherd of the Range.

VII.

The evening sun has tinged to rose the snow,
The dogs with eager eyes wait my command,
The tinted hills through wintry hazes seen
Seem like the shores of some far distant land;
Soon will my fire blaze up with cheerful glow
And spicy sage like incense bite the air,
And gathering night awake the wistful owl
And draw the coyote from his chilly lair:
And I shall lie beneath the cold, bright stars
Unlet by priests or doubts or creeds that change,
And worship God, the Christ I know so well,
I, a poor lonely shepherd of the Range.

T. McClure Peters.





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SALUTES OF THE ALLIED SOLDIERS

Each of the Allied soldiers represented here is giving the military salute of his country. It is exceedingly interesting to note that the signs of respect of each of our Allies are different with the exception of the Belgian and Czecho-Slovak, which are nearly alike. They are represented in this photo starting at the top from left to right: English, American, Belgian, Greek, Italian, Polish, Portuguese, Serbian and Czecho-Slovak.

God's Way

By Elsie Chamberlain Carroll

"Here is a letter from the President. He wants us to go down through the western part of the state and canvass a number of towns that haven't been worked for a long time, and through which a Rev. N——has been spreading his influence against us." Elder Simpson handed an open letter to his companion beside him on the park bench just outside of the post office. The letter was perused in silence, though the young man's face showed some agitation.

"Elder Simpson, I don't see why the Lord permits such men as this N—— to go about doing all the harm they do," he burst out indignantly when the letter was finished. "Why, one man like that does more to injure the cause than the good a dozen of us missionaries can do."

"O no, Elder Crane, I think you are mistaken. Of course, we Elders suffer some unpleasant consequences from the work of such men, but on the whole they do more good than harm for the Church. They succeed in drawing the attention of people we could never reach. It is all good advertising, and after all that is a big help. The Lord has a peculiar way of turning the effort of his enemies to the ultimate good of his cause. There is something about the gospel message that no matter how it is distorted by the foes of truth it still echoes a familiar tone in the souls of the true sons and daughters of Israel, and many an honest heart has been aroused to investigate the truth by having it traduced." The man spoke earnestly and as his companion did not reply he continued.

"When the keys for the gathering of Israel were committed to God's servants in this last dispensation, they were promised that his power would accompany the message which they were asked to bear, and that the honest in heart—the blood of Israel—would know the call of their Shepherd. I have heard of a number of conversions, for instance, that can be traced directly to the curiosity aroused by this same Mr. N——."

"That may be true," the younger man admitted reluctantly, "but I don't relish the thought of going along in the fellow's wake. I suppose I won't mind so much when I'm a little older in the work and don't have a fit of the ague every time any one tries to open an argument with me." Both men laughed as they gathered up their mail from the bench.

"You'll get over that. We all had those days," the older man assured him as they started toward their room.

"I suppose we may as well start in the morning," said Elder Simpson. "We can get to Courtland in two days, I think. There are a few investigators in the town, besides this man Beckett that the President mentions, who has already been baptized. We'll wait until we get there to arrange for a meeting."

A couple of days later the two men reached Courtland and found their way to the home of Mr. Beckett.

"I'm mighty glad to see you," Beckett greeted them warmly. "It's time some of you elders came. There has been a man named N— through here telling all sorts of scandalous things about the 'Mormons.' John Dillon's folks and the Mercer sisters and Mrs. Adamson were all about ready to be baptized, but they are wondering now whether to be or not. Shall I invite them over this evening and let you straighten their questions out?"

"Certainly," Elder Simpson replied. "I believe we would better hold a few cottage meetings before we try to do anything in a public way."

Young Henry Beckett was sent to notify the investigators of the meeting. When he returned he seemed somewhat excited.

"Pa, Champ Connell was over to Dillon's and Nick Dennis from out at the Cross Roads and they said that they were coming to the meeting, too."

"Why, that is all right, my boy," Elder Simpson assured him. "We are glad to have any who wish to come."

"But they are the two worst toughs in Courtland," asserted the lad.

After supper the elders and the Beckett family gathered in the living room. Soon the Mercer Sisters with a couple of friends arrived, and a little later Mrs. Adamson and her daughter-in-law came; and finally the Dillon family and the two self-invited guests.

A hymn was selected and sung. Elder Crane opened the meeting by prayer. Then after another hymn, Elder Simpson arose and spoke at some length on the first principles of the Gospel. When he had finished he said,

"Now, if there are any questions we will be pleased to hear them and answer them if possible."

Before anyone else had a chance to speak Champ Connell who was sitting near the door, got clumsily to his feet.

"Yer sermon sounded purty fair, Mr. 'Mormon,' but I bet ye ain't got Scripture fer all of it. Ye must a got some o' that dope out o' ole Joe Smith's gold Bible. I jist wish ye'd let Rev. Jackson ask ye a few questions, an' I'd like t' hear ye explain a few o' the things a Mr. N— told us about ye last week. So

if ye ain't afraid, we'd like to see ye show yerselves over in the Baptist Church tomorrow night."

"Do I understand this to be an invitation to a meeting?" Elder Simpson asked.

"It is."

"Very well, we shall be glad to come, and we thank you for the opportunity." At this point, Connell and his companion withdrew and the elders spent a couple of hours in conversation with their friends.

The next day was spent by the elders in visiting and letter writing. Late in the afternoon Mr. Beckett and his son came home very much excited. They hurried at once to their guests.

"That meeting you were invited to tonight was a fake," Mr. Beckett began. "Henry, here, overheard Champ and Nick and a gang of their friends planning to tar and feather you. Henry tell us just what you did hear."

"Us fellers was playing 'Run Sheep' and I hid under some logs down behind the old saw-mill. Pretty soon Champ and his gang came around there and sat on the logs right over me. They were drinking and swearing and laughing over the good time they are going to have tonight. I found out there wasn't to be any meeting at all. That was just a trap to catch you in, then they are going to take you to the woods and tar and feather you and make you perform for them. If you don't come to the meeting they are coming here and drag you out." Elder Crane was plainly agitated and even Elder Simpson was grave.

"Surely there is no danger of a barbarous thing like that being carried out in a civilized community," he said seriously.

"I don't know, Elder Simpson," their host replied. "Of course, you must not judge the whole town by this lawless gang, but as for them, there is no limit to which they will not go when they are full of whisky. It is strange I didn't wonder at it last night when they gave the invitation for Rev. Jackson, so to speak. Champ hasn't been inside of a church since he was a baby and I guess Nick hasn't been many times since he 'hoodooed' pretty little Millie Greene into marrying him. I called Rev. Jackson up after Henry told me what he had heard, and he knew nothing of a meeting. It will be positively dangerous for you to stay in town tonight."

"It seems cowardly to run away," Elder Simpson said after a thoughtful pause. "But I suppose it is worse than useless to stay. We would only be risking Brother Beckett's family as well. I was just thinking, Elder Crane, we might go out and stop at some of those farms we passed coming in, then we can do some tracting in the morning and take the Cross Roads over to

Spencer, and probably come back here in a week or so and do the work we had hoped to accomplish now."

And so, as twilight settled over Courtland, the elders took their heavy grips and started out upon the road.

"This is the discouraging part of missionary work, Elder Simpson," complained the younger man. "To think of having the good we ought to have accomplished there in Courtland, defeated by a couple of 'drunks.'" The two were making their way against a fierce storm which had been brewing all day and had now arrived with February fury.

"We cannot be the judges, Elder Crane," the older man remonstrated. God's ways are not always ours, you know. Perhaps even this defeat may be turned into a victory; who knows?"

"Well, it doesn't look very probable out in a night like this."

Before long it was pitchy dark. Their clothes and shoes were wet and cold and the wind blew the icy sleet into their faces. When the light of the first farmhouse gleamed before them, they turned hopefully into the lane and knocked at the door. A rheumatic old man hobbled across the floor and opened it with a mumbled curse.

"Good evening, friend," Elder Simpson said pleasantly. "Could you take in a couple of travelers for the night?"

"No, I couldn't," came the ill-natured reply. "I ain't able t' take care o' myself an' all the folks is gone t' town," and the door was shut unceremoniously in their faces. Patiently the two men turned back to the road and resumed their unpleasant journey. In a half hour they saw another light twinkling ahead of them. Again they approached the door and knocked. This time a pleasant-faced woman with a babe in her arms came to the door.

"I would like to let you stay," she told them with sincere regret as she looked at their wet clothing, then out into the stormy night, "but my husband is away and I couldn't very well take you in. I believe the Carters who live a few miles this side of the Cross Roads take travelers." They appreciated her position and thanked her for her kindness of heart as once more they turned back to tramp through the mud and slush.

When they reached the Carter farm, they found it deserted. The storm was still raging fiercely.

"Shall we try to find shelter some place about the barn?" asked Elder Simpson, feeling great sympathy for his young companion who had not yet grown accustomed to the hardships of the mission field.

"No!" replied the young man stoically. "I'd rather walk all night than resort to the methods of a common tramp," and so once more they plunged into the darkness ahead of them.

They walked on for a couple of long, painful hours, before the next place was reached. Scarcely daring to hope for anything but further disappointment, they approached the light that glimmered in the gloom beyond.

In answer to their knock the door was thrown open instantly and much to their surprise, a white-faced woman with wide, frightened eyes cried out,

"Oh, thank God! Thank God! I have been praying that someone would come! I'm alone and—my baby—is dying!" She rushed from the door back to the cradle which stood by the open fireplace, where now she knelt, sobbing hysterically.

Elder Simpson removed his dripping coat and approached the cradle. A little child of about two years lay gasping for breath. One look told the man that the mother's fears were well founded. The little one was choking with croup. There was no time for formalities. He turned to his companion.

"Get the bottle of oil from my grip, Elder Crane." Then to the mother: "We are ministers of the gospel, madam, and through the power of God, and the priesthood which we hold, the sick are often healed. Will you allow us to anoint and bless your baby?"

"Yes! yes! Do it quickly!" The poor woman was almost frantic with anxiety and grief.

Elder Simpson poured some oil into a spoon and asked Elder Crane to administer it to the child.

This he did and afterwards anointed the little head.

Elder Simpson was about to seal the anointing when there was a sound at the door. But the mother as well as the elders were so engrossed with the sick baby that none of them heard it. A big, dark man, with a bloated dissipated face, had entered and stood glowering at the group before the fire. He clenched his fists and was about to step forward when Elder Simpson's deep voice arose in earnest prayer.

The man stopped. He could see the death-like face of his child, and also hear its labored gasps for breath. A peculiar change came into his face. The hated stranger was praying for his baby. The baby he had left sick, alone with its pleading mother to—

The fierceness left the dull face and something like remorse stirred in the man's soul. As the wonderful blessing upon the sick child continued, even the blear-eyed father could see a change. The breathing became more and more natural. The drawn lines of the suffering face relaxed. The prayer had scarcely ended when the baby's eyes opened and the little voice cried, "Mama."

The mother stared at the miracle which had been wrought

before her eyes, then she clasped the little one to her, murmuring, "My baby! My baby!" while tears of glad thanksgiving rained down her cheeks.

A deep sob from the door filled the room. The group at the fire looked around.

"O, Nick, these men have saved our baby's life!" the woman cried and the elders were looking into the astonished face of Nick Dennis. He stumbled toward them and threw himself upon his knees beside the woman and the child. Heavy sobs shook his big frame.

Presently he rose to his feet and faced the elders. The dull eyes had cleared and the face showed only the workings of sincere remorse and deepest gratitude. He held out a trembling hand to each guest.

"Can you forgive a cowardly sinner and tell me how you can do—a miracle like this?" he asked brokenly.

Elder Simpson grasped the rough hand warmly as he said, "It was not we who did it, my friend, but our Father in Heaven."

Provo, Utah



"MILKING UP," AND RESTING ON RETURN TRIP

M. I. A. Scouts, Troop 35, Emigration ward, in charge of Scoutmaster T. S. Green, returning from night hike, Decoration Day, May 30.

The Meaning of Education

By Dr. E. G. Peterson, President, Utah Agricultural College

XI—Unselfishness

The secret of world peace is personal. We pray for peace but we do not, in full, deserve it and if we think seriously we know we do not deserve it. As long as we embody jealousy and hate, so long as we deny in act if not in word Christ's simple doctrine of brotherly love, we cannot have complete peace. France is ennobled by the very sacrifice she has made; Belgium is exalted. These peoples have paid the full price and their reward will be as sure as their suffering. France and Belgium today are cleansed. It is said that thousands of the soldiers in the trenches pray to God with a deep meaning and a comradeship that is one of the glories of the war. Such men have rendered themselves, in a measure, holy. Were all the world such, peace would be automatic. War is an expression of aggregate emotion, the accumulated wrath of millions, the jealousy of a whole population, the hate of a nation. The beginnings of war are in ourselves.

The world advances with irresistible logic and in perfect harmony. As we conquer in part our own personal delinquencies the world steps forward a bit in achievement looking toward the realization of the ideals which live in the hearts of most of us. If every man would kill the idealism within him the world would stop going forward. Invention would cease, discovery would end, poetry would not be written, music could not be written or sung, educational institutions would decay and man would lapse into the brute. Only in so far as we cherish idealism and crush selfishness does invention and discovery thrive, educational institutions flourish, poetry, philosophy and music ripen among us. And only in so far as we crush selfishness does deep religious devotion, which encompasses all, take hold of us.

Brigham Young is reported to have once said, "I will live my religion and be saved, if every other man goes to hell." This is the attitude of consummate devotion to ideals, to unselfishness, if you will analyze it thoroughly; the unbending determination of a strong man to conquer himself. Brigham Young, of course, wished all men to be saved but he realized that no man could be saved by following the crowd. Only by

burdening himself with the responsibility of his own acts and fighting it out to the end could his own soul be exalted. The statement might well have been uttered by Cromwell or Carlyle.

One day Brigham Young, so it is said, came into altercation, as he passed from his office to his home, with a pugnacious brother. The argument became irritating to President Young. His emotion was aroused and his wrath, as powerful as any other phase of his wonderful strength, craved satisfaction. He undoubtedly had the temptation to crush the offender. Instead, he controlled his emotion and walked with all possible composure to his home. A member of his household saw him enter, his face flushed, and hurry to his room where he locked himself in. This member of the household became somewhat anxious as the minutes passed. Later she went to the door to investigate and she heard from inside these startling words, "Down on your knees, Brigham, down on your knees!"

A strong man conquering himself!

This is the story of every life of achievement, of every worth-while thing in the world. This will be the story of world peace. The same key that unlocked the western desert will unlock the door to universal peace. The desert refused to respond when men came only for profit and pelf. Those who sought only for gold or fur saw nothing in the land but its barrenness. Homes and a civilization were built only when men came to sacrifice.

A degree of unselfishness gave to the world a knowledge of radium and the gasoline engine and "Lines to a Water Fowl." Unselfishness gave us the art of irrigation in America, and will conquer for us the insects that infest our crops and the diseases that prey upon us. France gave us our knowledge of radium because the French gave of their means unselfishly that Madame Currie might seek to discover the laws of nature. Had the attitude of France been one which said, "I will give nothing to others," the discovery of truth would have been delayed or prevented. We conquer nature only as we give unto others. The people of our own nation give of their means that not only their own but their neighbors' children may be educated and that scientists may discover truth that will be a blessing to all. It is the idealism, the unselfishness, of the thousands of quiet men who till our fields and husband our flocks and herds as well as those who dwell in shops and offices that make possible free education which will be the salvation of the race. No poet ever wrote while thinking of self. There is a great desert yet to be reclaimed of sand and drouth. Only devotion to truth can conquer it and adjust it to the needs of

man. All the unsolved problems of the race wait for solution until we conquer selfishness.

We are building a great rural civilization in America. Many of the obstacles have been removed, and life on the farm is working toward that condition of stability for which we all hope. Rural life in America pauses now in its development for the farmers to conquer themselves. Are they sufficiently unselfish to cooperate. If not, all the machinery of government and education will help only to a limited extent. If they are, rural life in America will blossom into a very rich social thing. Cooperation means organized unselfishness. California has organized a so-called Cooperative Fruit Grower's Exchange. It is, however, only a business cooperation. It entails no feeling of sacrifice. It is organized selfishness in a degree; although, we recognize it as the best of its kind in existence, and we hear nothing but admiration for its founders. Real cooperation involves moral devotion to the principles involved. Merely organizing to protect one's interests or to fight one's commercial enemies is not cooperation. We will never truly cooperate until we believe that the greatest among us are the servants of all.

The world is entitled only to the degree of peace and prosperity it does enjoy. As we enrich our souls we will endow and support things that are good. From such endowment will flow blessing upon blessing, until the world revels in plenty; but the heavy demand will continue for sacrifice and devotion. The world will be conquered in every detail from the apple worm to the fierce passion of nations for war, only as in the hearts of all of us we drive out greed and envy and hate and replace these with a strong brotherly love.

Logan, Utah.

Service to Country

J. Bryan Barton, writing from Philadelphia, Pennsylvania, July 22, who is with the United States Shipping Board Emergency Fleet Corporation, in the service of our country, writes: "Undoubtedly you feel that the service rendered by our boys to our country just now is equally as important as the missionary work which is directed more particularly for the spiritual welfare of men. The gospel anticipates religious and political liberty, and teaches that it must be maintained if needs be by force. For many years I have anticipated the time when the fate of the world should hang in the balance, and when the United States should come to the rescue and save mankind from oppression. We have always been told that our boys should take a part in that. We realize now that prophecy. I am thankful that I can take a small part in such a tremendous undertaking as Uncle Sam has begun. We know that successes will come, followed, perhaps, by short periods of reversals. We also know what the ultimate result will be for Kaiser Bill and his court."

Some Fundamentals of Health Conservation

*By J. E. Greaves, Ph. D. Prof. of Bacteriology and Physiological Chemistry,
Utah Agricultural College*

A truism well recognized by medical men is that the soldier has much more to fear from the ravages of disease than the fire of the enemy. During the South African War the British army lost twice as many men from preventable diseases, chiefly typhoid fever, as died from wounds received in battle. In the Spanish-American War there was only one death from battle to 12.5 deaths from disease. In the Russo-Japanese war, on the other hand, the number of deaths from disease was only one-half the number of killed. In the present war the deaths from communicable diseases is very low when we consider the number of men engaged. In short, the stage had been reached in the armies of the world, prior to the war, when the death rate within the army was far less than it was in the civilian life with the same class of individuals.

For four centuries the narrow Isthmus of Panama was regarded as the white man's grave. Ferdinand de Lesseps, who undertook the construction of a canal across the Isthmus, was forced to abandon it. His men died like flies. It has been stated that before the work was finally abandoned, a human life had been sacrificed for every cubic yard of earth excavated. Eighteen per cent of all the men employed had died and many more were rendered helpless. Twenty years later a canal was constructed and that with a mortality of slightly less than sixteen per thousand, while today the mortality is less in the canal zone than in many of our large cities.

Since 1882 tuberculosis has decreased forty-nine per cent and typhoid fever thirty-nine per cent. During this same period the death rate within the registration area of the United States has decreased from 19.6 to 15.0 per thousand. In short, the average life of man has been lengthened ten years. This is due mainly to the control of the communicable diseases, for during this period there has been a large increase in deaths from kidney disease, heart disease, and apoplexy. Upon what fundamentals is this science founded which has worked such wonders?

The first marked advance was made when it became established that microorganisms are the descendants of other similar

organisms, and that all communicable diseases are due to minute plants and animals. It was only three hundred years ago that the famous physicist and chemist, Von Helmont, stated that mice can be spontaneously generated by merely placing some dirty rags in a receptacle together with a few grains of wheat or a piece of cheese. This same philosopher's method of engendering scorpions appears to us very amusing. "Scoop out a hole in a brick. Put in some sweet basil. Lay a second brick upon the first so that the hole may be perfectly covered. Expose the two bricks to the sun, and at the end of a few days the smell of the sweet basil, acting as a ferment, will change the herb into a real scorpion."

These false notions were overthrown by the Italian poet and physician, Redi, who clearly demonstrated that larvae were not spontaneously generated in decomposing meat. He simply took the precaution of placing the meat in a bottle the mouth of which was covered with gauze. Flies attracted by the meat deposited their eggs on the gauze, but no worms were developed in the meat.

When, however, the microscope became sufficiently perfected it was found that all substances, especially those decaying, were filled with various forms of life. These it was thought had developed from the dead inanimate matter in which they were found. Needham took the decaying organic matter enclosed in vessels which he placed upon hot ashes to destroy any existing life. Yet later he found developing in these fluids microorganisms. Spallanzani repeated the work, using hermetically sealed flasks which he sterilized by heating for one hour. There were no organisms developed in this.

But Needham replied that the boiling had so altered the character of the material that it was unable to generate life. This Spallanzani answered by cracking one of the flasks so air could enter. Decay soon set in. Even this was not sufficient to overthrow a popular belief, for the claim was made that the air was excluded and this they considered as essential to the normal development of these forms of life. This objection was answered by the work of many an ingenious worker. Some passed the air through tubes containing acid, others through redhot tubes and then into the infusion. But the final proof came when it was shown that it was sufficient to place cotton plugs in the bottles, so that, as the air passes in the minute organisms are held back by the cotton and the media does not change. This, together with the work of Pasteur on fermentation and Tyndall on the floating matter of the air, proved conclusively that bacteria are the descendants of other similar organisms

This principle, although undertaken for purely theoretical reasons, is the first fundamental upon which is constructed the modern science of fermentation. Exclude the specific microorganism of the disease and there can be no communicable disease. And it has been firmly established that a great majority of diseases which are exacting such a toll of human life are due to microorganisms.

Our second milestone on the path of progress was marked by the discovery that the great majority of microorganisms which cause disease in man multiply only in the body of man or the lower animals.

The evidence is conclusive that the causative agents of tuberculosis, pneumonia, influenza, cerebro-spinal meningitis, scarlet fever, typhus fever, smallpox, whooping cough, gonorrhea, syphilis, malaria, yellow fever, and sleeping sickness multiply only in the body of animals and the number which reaches the body of one animal are only those which leave the body of another animal.

Diphtheria which for so long has been considered a filth disease, that is, its germs were supposed to have a habitat outside of the body in various forms of dirt, is now known to be a purely contagious disease. The organism is more resistant than are some disease-producers, but there is no evidence that it is propagated outside the body except occasionally in milk.

While it is well established that water often gives rise to typhoid fever, it is also well established that the typhoid rapidly disappears from water and probably never lives in water longer than fifteen or twenty days. And there is no evidence that the germ ever multiplies in the water. Hence, water requires a constant source of new infection from the body of a human individual to be at all dangerous; for it is evident that while the typhoid organism may live for sometime in the soil there is no evidence that it can multiply in soil. So this organism has its origin only in man or some special food which has recently been infected by man, and the same principles hold for cholera, plague, and dysentery. It is possible that the anthrax tetanus and pus-forming bacteria may develop in the soil or decaying material, but there is no evidence that they commonly do. It is well known that disease-producing organisms find soil, water and decaying material unfavorable for their continued existence, as is seen from the fact that typhoid organisms will live longer in sterile, distilled water than they will in normal well water.

The establishment of the principle that the majority of all diseases are spread by direct contact or by insects, put a new and effective weapon in the hands of the sanitary worker. From

time immemorial vapors and emanations, gaseous or otherwise, have been considered to be frequent causes of diseases. But with the growth of the subject of bacteriology it was found that bacteria were the real cause of disease. The favorite explanation of the transmission of disease was that they were conveyed in the air. But experience soon taught that even smallpox or measles could be housed in the same hospital with other patients without infection, provided care be taken to prevent the carrying of the infection of one to the other by the attendants. Moreover, it was even found that the highly communicable diseases could be kept in the same ward with other patients, and even scarlet fever is no longer considered as an aerial-transmitted disease. Moreover, the scales which may at times be carried in the air have not the power of producing the disease.

If this is the case, what is the origin of those cases which seem to occur spontaneously? This has been answered by the discovery of carriers and mild cases. Some individuals, although apparently healthy, may be harboring within their mouths the disease germ and they can safely make the journey from the lips of one to the lips of another on the common drinking cup. The fingers are continually finding way to the mouth, and if the saliva were indigo, what a blue world it would be indeed! For "the cook spreads his saliva on the muffins and rolls; the waitress infects the glasses and spoons; the moistened fingers of the peddler arranges his fruit; the thumb of the milk man is in his measure; the reader moistens the pages of his book; the conductor his transfer tickets; the "lady" the fingers of her gloves. Everyone is busily engaged in this distribution of saliva, so that at the end of each day we find this secretion freely distributed on the doors, window sills, furniture, and playthings in the home, the straps of the trolley cars, the rails, counter and desks of shops, and public buildings, and indeed upon everything that the hands of man touch, and in many cases, with it, the germs of many of our diseases. If the next comer has not learned that the hands are to be kept from the mouth, he can easily transfer to his mouth disease germs, and, if perchance, they find suitable soil, the individual soon finds himself suffering from a disease. It may be a mild attack of la grippe or a fatal attack of tuberculosis.

Furthermore, individuals may have such mild attacks of a disease that they never realize that they are suffering with a disease, hence continue to prepare food or produce milk for others. This they infect, which in turn infects the consumer.

Then there are the insects which often act the part of the go-between from the sick to the well, the fly in typhoid, the mosquito in malaria, the louse in typhus fever, and the flea in

plague. So, sanitary workers are continually giving more attention to contact infection, including fingers, food, and insects, and with it there is being noted a decline in the communicable diseases.

For a long time it has been the conception of layman and physician alike that general good health protects against infection, but it is fast becoming firmly established that the "physically fit" and robust at times fall prey to typhoid fever, smallpox, and probably all the other infectious diseases as well as does the weakling, and with this knowledge is coming information that it is first and best to keep them out of the body; and second, to have within the body the specific antidote for each particular germ.

When Pasteur announced that he had found a prevention for anthrax he was looked upon with derision; even the leaders in scientific thought would not believe, and the president of an agricultural society suggested that it be submitted to a decisive public test and offered to furnish fifty sheep, half of which should be protected by Pasteur. Later they were all to be infected by the disease-producing organisms and if the material be a success the protected ones were to remain healthy, the unprotected ones to die of the disease. Pasteur accepted the challenge and suggested that for two of the sheep there be substituted two goats, and that there be added to the herd ten cows. The sheep, cows, and goats were all turned over to Pasteur and treated as was the agreement. The results of the test, as described by one writer, are: "June second, at the appointed hour of rendezvous, a vast congregation, composed of veterinary surgeons, newspaper correspondents, and farmers from far and near, gathered to witness the closing scene of this scientific tourney. What they saw was one of the most dramatic scenes in the history of peaceful science, a scene which Pasteur declared afterwards amazed the assembly. Scattered about the enclosure, dead, dying, or manifestly sick unto death, lay the unprotected animals, one and all, while each and every protected animal stalked unconcernedly about with every appearance of perfect health. Twenty of the sheep and one goat were already dead; two other sheep expired under the eyes of the spectators; the remaining victims lingered but a few hours longer. Thus, in a manner theatrical enough, not to say tragic, was proclaimed the unequivocal victory of science."

In 1885 Pasteur announced his cure for hydrophobia, the disease following the bite of a mad dog, and since this date thousands have been rescued from this terrible disease.

This was followed by other great advances, until today diphtheria, in place of being a disease in which the death rate

is 30 per cent, is now cut to less than three. Typhoid fever is no longer the great scourge of the armies, and the Asiatic cholera, and the yellow fever have been nearly wiped from the face of the earth. These are being accomplished through the establishment of these principles: First, that microorganisms are the descendants of other similar microorganisms. It is these which are the cause of the communicable diseases. Second, the great majority of microorganisms which cause disease in man multiply only in the body of man or the lower animals. Third, the overwhelming majority of all diseases are transmitted through direct contact or through the intervention of insects. Fourth, a high state of bodily health does not confer entire immunity to the communicable disease, but such immunity may often be conferred by the causing of a mild attack of the disease. Fifth, in some diseases the immunity may be transferred from one animal to another through the blood by means of so-called antitoxins.

Logan, Utah

Hope

Thou wouldst not, couldst not sit and grieve,
 A present misery enweave,
 O friend, didst thou but know
 The loveliness, the glow and shine
 In one forgotten deed of thine.
 Such grace it doth bestow!
 O friend, couldst thou but know!

Thou wouldst not, couldst not longer pine
 O'er weak and faulty step of thine,
 Couldst thou more clearly see
 The unwrit pages pure and white
 The unclaimed chances, gleaming bright,
 That gladly welcome thee,
 O friend, wouldst thou but see!

Rich promises of good are thine,
 Where faith, sublime and clear, doth shine,
 Each promise shall prevail.
 In Wisdom's ways act well thy part,
 With Truth thy guide, where'er thou art,
 And God, who sees thy contrite heart,
 Can never, never fail:
 In joy thou shalt prevail!

Minnie Iverson Hodapp.

Problems of the Age

Dealing with Religious, Social and Economic Questions and their Solution. A Study for the Quorums and Classes of the Melchizedek Priesthood

By Dr. Joseph M. Tanner

XXXI—Back to the Land

Present Conditions.—In another chapter I have called attention to the excessive and dangerous growth of the so-called middle-class, or non-producers. Conditions have favored their occupations, and financial prosperity has perhaps attended them more generously than it has the farmer. The war, however, is bringing about a very realistic change: governments that provide for the armies have been liberal buyers. They have fed the soldiers better on the battlefields than the same men have been cared for in times of peace. Such excessive Government demands naturally make prices high. It should then be observed that a very large proportion of every army is taken from the producing classes, especially from the farms, where the vigor of manhood is perhaps more abundantly found. A large army of farm men will lose their lives in battle or become cripples, and thereby unfitted for farm life. It goes, therefore, without saying, that the number of men qualified to conduct operations upon the farm will be enormously decreased. In the civilized countries of the world there is no place for the "mujik" or the "fellahin." Farm work has made rapid strides in the direction of scientific practice and theory.

As a nation grows in years, it settles down to an inherited classification; as with father, so with son. It will not be easy to tear men up from the roots of their social and business inheritance and experiences and transform them into a new and different life. It will require great suffering to bring about such an exchange on any extensive scale. Such conditions mean the continued burden of higher cost in living.

Want of Preparation.—Our agricultural schools will not alleviate very greatly such an unfortunate condition. They are based too extensively on the rest of our school practice. We seem to forget that the most serious thing about education is the habit which our modern school system fastens upon our child life,—the book habit. Our children learn to hear things, and they learn to tell things, but only in rare cases do they acquire the actual habit of doing things. If we acquire the wrong habit of life, what we learn has little practical value, because the habits we have acquired prevent us from putting our knowledge into practice. I have often heard mothers say that though their daughters do not cook and do much housework, they know how to do it. They can make the best of bread, and in fact do well any kind of housework. But there is after all a wide difference between acquiring the ability to do a thing and the habit of doing it. Ability may be acquired in a very short time, whereas it takes years to acquire a habit. It is not, therefore, so much a question of what this girl can do, but her willingness, her contentment, her happiness,—in other words, her habit of doing it.

Value of Farm Life.—The habits of our lives are more and more away from the farm. Farmers send their children to school, and likewise change

the habits of their lives, so that the farm is now in a process of race suicide. We may as well face an unpleasant truth, and confess a belief that the occupation of the middle-man is really more respectable, and therefore more desirable than work on the farm. The influence of dress is beyond computation. The world of fashion lays its load even upon the farm boy, and persuades him to be a devotee of worldly fashion. Again, work on the farm is more strenuous: it has its out-of-door life, its storms, blizzards, cold, heat, and other things that make life often quite uncomfortable. In contrast with these unpleasant conditions, young people usually manifest preference for employment that takes them away from this important source of production.

Are we really destroying farm life? If so, we are adding by so much to the burdens which we now feel from the high cost of living. It is a fallacy to suppose that in the civilized world there will be enough people in the so-called lower strata of industrial life to do all the work needed on the farm. The truth is that education is becoming universal. The same ideals and aspirations are reaching the boys on the farm that affect the boys in the so-called more refined occupations of city life. What does it mean? The last ten years has taught us something of its meaning. The next ten years will teach us vastly more. "O, well," it will be answered, "men will come to the farm when there is more money in it." Such a statement is made in blind ignorance of facts. In the first place, men will have to be trained for the farms as they are for other occupations. If, through their habits of life, the farm is uncongenial to them, they will work only half-heartedly.

Farm Education.—What we need is a saner belief among people generally of what the farm stands for. Our vocational life today is guided in the vast majority of cases by financial considerations. It is not an uncommon thing to see men leave the bent of their minds, turn from the gifts with which God has liberally endowed them, to engage often in some uncongenial pursuit, because "there's money in it." Can a world made up almost wholly of Mammon endure?

By the sweat of his brow man was required to live; that was the injunction to Adam in the Garden of Eden. Those who evade it pay the penalty, generally in physical deterioration. "How can you stand it?" said an on-looker to a man drudging at his work in the dirt and mud. "I can stand it," he replied, "because I am remunerated in the fullest degree by the enjoyment of my food and sleep." Of course there is overwork; every virtue offers some opportunity for abuse. We are learning through this war something of the value of a vigorous manhood as an asset to national wealth and events. Men and women who maintain proper physical valuations in their lives, perform an important duty to themselves, but they perform one equally great to their children, and their children's children after them. "We owe our children an education." That is true, but there is a priority lien upon their right to enjoy health and vigorous bodies, which nothing promotes more than farm life.

Morals of the Farm.—Our farm life has also great moral value. It affords less time for idleness, with its attendant evils. There is more remove from social evils. It brings men into intimate contact with the inexorable laws of Nature, which he learns to respect more upon the farm than perhaps anywhere else in the world. There he enjoys more than elsewhere the double opportunity of self-examination and communion with his conscience and the punishments which Nature inflicts, not only upon those who violate her laws, but upon those who neglect them. "Back to the land" has also its intellectual value, because physical and intellectual manhood and womanhood are kindred. Then we have come to study the whys and the wherefores, and the processes of Nature. The farm offers abundant opportunities

for meditations, analogies, and those studious wonderments that help men and women on to investigate and know the deeper truths of life. In city life, in business life, men ponder too little,—meditation is thrown to the winds. Man's place in the universe, and his relationship to God take but slight hold upon his life. There is a vast difference between making two blades of grass grow where one grew before and making \$2.00 where only \$1.00 was won before. The former process requires time, industry, patience, hope, and faith. You cannot cheat Mother Nature. If you do, you will raise a sickly spear of grass or none at all. Nature has her inexorable laws. She demands an honorable compensation. Not so in business life: it is much easier to cheat men than it is to swindle nature. The Latter-day Saints, under a guiding Providence, have been driven into industrial and farm life in all their great movements from their homes in the East to the unredeemed lands of the West. Agriculture was their first problem on entering the valleys of the mountains. They encourage it; they know its virtues and its values. It would be strange indeed if the present movement away from the land did not touch them in vital parts; but fundamentally, they love to till the soil, from a sense of duty as well as from a wish for gain. Many will remember the ridicule that was piled upon them in days gone by because they talked water ditches and the best methods of farming, from the pulpit. They knew their God-appointed task, and went about it in their appointed way.

The cry has gone, as a voice out of the wilderness, "Back to the Land." But will the cry be more a wail of distress than a heartfelt desire to relieve the burden of the world by lending a helping hand to that industry that offers grave dangers by the neglect of it to the social and industrial happiness of the world.

Revelation.—"And, as I, the Lord, in the beginning cursed the land, so in the last days have I blessed it, in its time, for the use of my Saints, that they may partake the fatness thereof" (Doc. and Cov. 61:17).

XXXII.—Back to the Land (Continued)

Increase in Production.—A great increase in production may be achieved by the tillage of waste lands in different parts of the less civilized countries, such as Russia and Turkey. But it is doubtful if these countries will prove very attractive to a farming element that has grown up in the enjoyment of higher civilization.

Great increase in production may also be brought about by the more intensive cultivation of the soil. Agricultural writers point out, therefore, the great future possibilities and the great inducements that may be counted on to take men from the distributive and speculative centers of our commercial life back to farming. There are, however, some very distinct obstacles in the way of a return to the land. There are two sources by which it may be obtained: first, through our system of Government gifts by means of homesteads and pre-emptions. Lands are rising in value. The war and even pre-war conditions have shown the great financial opportunities of farm life. Those who have struggled through many years of want, and scarcity will appreciate and enjoy the rising values of farm produce. They will cling more tenaciously to their lands, and lands will not in time be so easily acquired.

Equipment.—The equipment of a modern farm is not by any means what it was twenty years ago. Whether a man uses horses or engines of

modern make, the equipment becomes extremely expensive. Farm machinery is soaring in value, and the cost of equipping a modern farm runs into the thousands. Then men must wait for returns—sometimes one, two, or even three years.

Live Stock.—Live stock is becoming scarcer and more expensive; it is estimated that since the war began there has been a decrease of the live stock in Europe of something over 115,000,000 head, and this loss consists, for the most part, in breeding stock. If these countries regain their past national prosperity in agriculture and livestock, the governments must come to the assistance of the farmers. That will, of course, mean increased taxation and the threatened break-up of social life that is sure to follow any breakdowns among the governments of Europe. In this country it will be more difficult for the government to finance individual farms.

After War Conditions.—Some very important changes are taking place during the present war that must have far-reaching consequences when peace comes: those who have any familiarity with living conditions among the millions of toilers in Europe can readily understand how greatly their diet has been improved by the governments which drafted them into war. It is estimated by some that the soldier is eating at least five times as much meat as he ate in private life. Some figure that the increase has been ten-fold. As the war lasts into years, the meat-eating habit will grow upon the soldier; his improved diet he will not easily surrender when peace comes, and it must depend on his wage-earning capacity. He has learned during this war that the government may do many things to ameliorate the stringent conditions of peace life. With meat growing scarcer and the meat-eating habit increasing, it is not difficult to foresee grave dangers to financial and social order with the return of peace.

Live Stock.—As a restriction upon any rapid increase in agriculture, we are confronted by the fact that our horsepower has also decreased rapidly since the war began. Tractors, it is true, may take the place of this old friend of the farm, but that means also an enormous increase in gasoline, which is likely to be almost entirely consumed by trucks and pleasure autos. The department of Washington has given out statistics upon our decrease in horsepower throughout the United States. I quote as follows from the *New York Herald*, Sunday, September 14, 1917:

"Figures recently published by the Department of Commerce at Washington show that exports of horses in the last fiscal year aggregated 278,674, as compared with 357,553 in 1916, and 289,340 in 1915. Exports of mules during the same period were 65,788 in 1915, 111,915 in 1916, and 136,689 in 1917. Here is a total of 928,567 horses and 314,332 mules sent abroad in the three years ending last June, or a total of 1,239,959 horses and mules.

"The period covered by the official figures goes back to 'the day' of Germany's amazing attempt to repeat Bismarck's successful coup de main of 1870, with the world instead of France alone as the objective. These revised government statistics thus fairly represent all horses and mules sent to the war zone up to last July, since which time the shipments are understood to have been comparatively light.

"The value of American war horses exported now exceeds a quarter of a billion dollars. The government estimate is \$197,103,009 for horses and \$63,497,309 for mules, making a total of \$260,590,318. This is an average of about \$212 for horses and \$201 for mules."

There is now also a very pronounced movement in favor of eating horse-flesh. The use of horses for food in European countries has become

quite general. It enters particularly strongly in the production of a great variety of sausages, and millions of pounds of horses are every year consumed in European countries. In the United States there are probably five million men who, during their lives in various nations of Europe, have acquired the habit of eating horse-flesh. They declare that such meat has not only a pleasing taste, but that it is also wholesome and is indeed preferred by some even to beef or pork. These European immigrants would frequently return to the diet of horse meat to which they were accustomed in their native lands. Their wives and children will also eat it, and there is going on today in the United States an agitation for the repeal of those laws which exclude horse flesh as an article of food.

Land Values and Mortgages.—I give below some figures showing the enormous liabilities which farmers through the United States have incurred by means of loans. In many instances they represent purchases and improvements, but no doubt in a large number of cases loans represent the pressing needs of the farmers for running expenses, together with some extravagances, of which they are no doubt guilty. The margin on an average between expenses and profits has not been very great. The success, however, of the farmers in elevating past conditions show that the industry of agriculture is becoming more profitable. I quote from *The Outlook* of September 26, 1917:

Value of American farms, \$40,000,000,000.

Value of annual farm output in food and other raw materials, \$10,000,000,000.

Public investment in long-time loans (mortgages) on the \$40,000,000,000 worth of farm property, \$3,500,000,000.

Seasonal short-time credit granted by banks to farmers on the security of the \$10,000,000,000 harvest, \$2,000,000,000.

Total agricultural credit, \$5,500,000,000.

* * * * *

Two hundred and twenty life insurance companies own \$700,000,000 farm mortgages.

Eighteen thousand banks (State banks, trust companies and savings banks) own \$750,000,000.

Private investors, estates, trustees, colleges, and other institutions, both American and foreign, have \$2,000,000,000 invested in these loans on farm lands. Of this \$2,000,000,000 about \$500,000,000 has been sold through the medium of the banks, while the remaining \$1,500,000,000 has been arranged either through the agency of farm mortgage banking houses or directly between lender and borrower.

* * * * *

Investment houses that have been in business for half a century, lending money to farmers on the security of land under cultivation, report that they have never lost a dollar of principal or interest for any customer.

The insurance company having the largest investment in farm mortgages (\$100,000,000) states that it has never been able to discover a more desirable channel in which to invest its funds.

Universities and other institutions that for many years have been placing all or part of their endowment funds in farm mortgages report that they have suffered no losses, and know of no safer way to obtain their income.

The banks of one of the smaller Eastern states, that have invested nearly fifty millions of their depositors' funds in Western mortgages, have made but one loss in thousands of transactions extending over many years.

A number of Canadian companies in business for forty years have

never failed to pay interest and principal to their clients. No Canadian mortgage company has ever defaulted on a payment due to a farm mortgage investor.

The best test of the soundness of farm mortgages as investments is that hundreds of millions of dollars of them are held by our most conservative institutions—savings banks, trust companies, and life insurance companies.

* * * * *

The period of wildcat and careless farm mortgage flotation has the same relation to the farm mortgage business today that the earlier period of wildcat state banking has to present-day banking. Those days are long since gone. There is no more possibility of the farm mortgage business being undermined by unsound management than there is of our banking system falling to pieces. Since the collapse of those inflated companies a quarter of a century ago, no field of investment in America has had so clean a record. But even through the days of the farm mortgage company craze there were the houses that continued to do business on conservative lines and are doing business today with the enviable record of never having lost a dollar for an investor. In what other field of investment could such a record be found?

XXXIII.—Fast Offerings

Law of Sacrifice.—The law of sacrifice is one of the most universal of God's laws. When ancient Israel put upon the altar the firstlings and the best of their flocks and herds and saw the flesh consumed in smoke, they would not be human if they did not feel some taint of selfishness and a disposition to keep the best for their own use. In the days of their devotion to God they were strictly honest in this divine requirement. In the days of their transgressions, sacrifices were performed in a perfunctory manner and without any scrupulous efforts to perform exactly the requirements of God.

Emerson, in his "Law of Compensation," undertakes to show how well balanced our gains and losses, our prosperity and reverses, our benefits and adversities are. What a man gains in money he may lose in health. What he gains in the financial world he may lose in self-respect. What he gains in intrigue he may lose in friendship. All in all, among the inhabitants of the earth, the unequal gaining qualities are not so great as might be supposed.

Fasting.—God requires of his people, for example, the observance of a fast day once a month. For each person in the home a certain amount is required as a fast offering, and when this law is properly observed it nets a very considerable income for the support of the poor. True, people get hungry, but it is in that state of physical want that their humility and sympathies are reached. It is in that state of physical want that they are compelled to stop and think of those who are in actual need of food.

The satisfied man is not always a very grateful man. Neither is he a sympathetic or generous hearted man. It would be calamitous to the human family if people experienced only the feelings of satisfaction. In this active, feverish age, men are asked to stop and think, weigh and consider. Once a month fast day gives them a most excellent opportunity.

Prayer.—God, in his requirements, as set forth in the Doctrine and Covenants, has prescribed that along with fasting there should be observed the practice of prayer. The two are naturally associated. Men may, when in a state of hunger, think of their hunger, but they do not give themselves up

to the sins of self-satisfaction. Their physical condition reminds them that whatever the obligations of life may be, there is a duty toward the poor and toward God.

The Lord, in establishing the principle of fast offering, says that the Saints should fast that their joy may be full. It is the fulfilment of a duty in a quest for joy. The reaction from a day of fasting is one of appreciation and gratitude, and a sense of appreciation carries with it a very large measure of joy. Men and women, therefore, are blessed in their lives and their spirits and their contentment when they fulfil a duty from which they may, if they will, receive some special blessing.

One of the troubles that people in this world suffer from is the disposition to be forgetful. They do not think of the poor, and when they do not think of people much they care little for them. Then the rich oppress the poor. Such would hardly be the case were they fasting and praying for those who need their offering. Christ said, "The poor ye have with you always." They are a part of every community, of every state, of every nation. The manner of seeking alms for their support is very often annoying, nor is it always generously given.

Compensations.—There are two compensations to fasting. One is its bodily advantages; as a health-promoting practice, too much cannot be said of it. On the other hand, it supplies an abundant need for those who are poor. Let us say that in the United States there are a hundred million people, that the fast offerings once a month average only 10 cents per person throughout the whole country. That would mean \$10,000,000 a month or \$120,000,000 a year. That is an enormous sum and would go far towards alleviating the sufferings of those who were too poor to meet the needs of their daily lives.

The organization of the Church is such that when the fast offerings in one ward or district are not all required by the members of that ward they may be transferred directly to the Presiding Bishop of the Church, who distributes them to those wards which need them more and have more poor people in their midst. The General Bishop of the Church has an office which might be properly called a clearing house for fast day contributions, to the poor.

What Fast Offerings Would Mean to the United States.—If the contributions were 15 cents a month per capita, they would mean \$15,000,000 a month, or \$180,000,000 a year. It is a vast amount, but it would be both given and saved, and no hardship whatever would be felt.

On fast day the meeting is given over to the audiences to bear testimonies, give expression to their gratitude and thankfulness to God for the favors they enjoy. A spirit of dependence prevails. The congregation feel the necessity of one another's love and support. The hunger which they experience teaches them that God is the giver of life, that after all, to him we owe our "daily bread."

Poverty General.—There are those whom the Doctrine and Covenants classes "unworthy poor"—those who through idleness, delay and neglect are themselves responsible for the unfortunate financial circumstances in which they find themselves. There are millions of the human family with inferior earning capacity, and it is not a very easy matter to determine who are the deserving and who are the undeserving; but poverty is a condition that should be ameliorated as far as possible by those who are in a position to do so. It would be better to give some to the unworthy than to neglect in fine discriminations those who are deserving. It should here be stated, however, that poverty is not necessarily an evil. It exists the world over, and some cases are due no doubt to unfavorable circumstances and conditions over which people have no control. In a last analysis something may

be said in favor of the disciplinary value of those who are not possessed with much of this world's goods. When men and women border on want they naturally feel a dependence that otherwise they do not experience. Poverty may then be said, in some instances, to be a positive blessing, since it prevents men and women from the indulgences of those evils which money too frequently encourages. It is said that among 2,500,000 rejects for the army in the recent drafts a large majority of them came from the families of the rich and well-to-do. They have been running their race rapidly and are unfitted therefore for military service. A recent suggestion has come from the physicians of the country that notwithstanding their physical deficiencies, they be drafted and taken into the training camps in order that their manhood and physical advancement may be greatly helped. This, however, would bring upon our country a large expense for many that are not needed and for the undeserving.

In the early periods of the Church men were required to consecrate the property which they did not really need. This law of consecration brought the people into a living condition of common brotherhood.

Frugality, superior intelligence, and industry, would soon, however, create differences. The law respecting the poor was given by revelation to the Prophet Joseph Smith.

Revelation.—And thus, with the sword, and by bloodshed, the inhabitants of the earth shall mourn; and with famine, and plague, and earthquakes, and the thunder of heaven, and the fierce and vivid lightning also, shall the inhabitants of the earth be made to feel the wrath, and indignation and chastening hand of an Almighty God, until the consumption decreed, hath made a full end of all nations" (Doc. and Cov. 87:6; 1:11-15).

Why Smoke?

To help solve the problem of smoking among Boy Scouts, a writer in *Scouting* declares that the scoutmaster must explain to the boys certain facts:

He must recognize the statements of our best medical authorities that no good comes from smoking. * * * He must admit that smoking is expensive, and therefore unpatriotic, and that the money spent for tobacco might better be invested in War Savings Stamps, and that if the railroads handled less tobacco, they would have just as much more space for more necessary commodities. He must explain that though the Y. M. C. A. sells tobacco to the soldiers, smoking is never necessary for any person under any situation; [Why should the Y. M. C. A., or any Latter-day Saint sell tobacco?—Ed.] that President Wilson, bearing the greatest mental burden of anyone in the country, does not smoke, and that Abraham Lincoln did not smoke; that many of the Y. M. C. A. secretaries, chaplains, and army officers disapprove of the widespread habit of smoking in the army. And finally, he must appeal to the boys, as scouts, to be better than the average person; to set before themselves the highest standards of patriotism and of manhood, and not to begin to smoke, or if they have already begun, to stop before it becomes a fixed habit. The scouts should be inspired by the ideal of making the lofty patriotism and high character of their troop one of the good turns which they are performing for their community.

Healing and the Emmanuel Movement

By Joseph A. West

In the August number of the *Era*, I dwelt on the power of mental influence in healing, as practiced by the various healing fraternities. In this short chapter I deal mostly with the Emmanuel Movement, a prominent sect using mental influence in healing. I trust that in the closing paragraphs I have made thoroughly plain my purpose in these writings, in that I have shown the vital difference between mental influence, as depended largely upon by various healing organizations, and the healing of the sick through the ministrations of the priesthood of the living God.

The Emmanuel Movement is of comparative recent date and had its origin with Dr. Ellwood Worcester, D. D., Ph. D., from whose excellent work entitled *The Christian Church as a Healing Power*, I shall quote, for I have long since learned that no one can better represent a movement than the person from whom, or through whom, it had its origin or inception. How different would be the opinion of the world today regarding "Mormonism," if this course had been pursued with regard to it!

In some respects the Emmanuel Movement is quite different from some of the other healing fraternities of the day, although the underlying principle, as stated above, is the same with them all. Of the difference between it and Christian Science, Dr. Worcester says:

"The two movements, so far from having any common motive, stand opposite at almost every point. In the first place, Christian Science, in common with other irrational healing cults of our time, has openly and clearly broken with academic medicine, whereas the Emmanuel Movement is the first effort to stem the tide of disfavor and distrust with which a large section of American society regard the science of medicine. The Emmanuel Movement could not maintain itself a single day without the cooperation of the medical profession. In the second place, Christian Science is a distinct cult or system, with a revelation, a sacred book, a theology, a form of worship, a therapeutic procedure all its own: the Emmanuel Movement claims no new revelation, no sacred books, no therapeutic procedure except such as is common to all scientific workers, no worship peculiar to itself, no theology except the theology of the New Testament as modern critical scholarship has disclosed it. In the third place Christian Science makes no distinction between the cases which it undertakes to cure. The Emmanuel Movement, on the other hand, makes a very rigid distinction between functional and organic cases, and sets aside the latter for medical physiological, surgical treatment, though even in these it recognizes the influence of mental and spiritual processes as at least help-

ful in character. * * * They have only one thing in common—both attempt to apply an idealistic belief to the problems of life. One idealism is crude and vague, the other is critical and coherent; the one wilfully shuts its eyes to convenient facts, the other seeks to explain all the facts."

No person is received for treatment by the Emmanuelists, either in this country or England, without the approval of some physician of recognized standing. In fact there is a Medical Advisory Board which gives counsel and direction regarding the manner in which the work is to be done. Of the medical fraternity the doctor has this to say:

"In our view, the discoveries of medical science are as much a revelation of the divine order as the Ten Commandments or the Sermon on the Mount, and these discoveries must be utilized for God's Kingdom."

The aims of the Emmanuel Movement are thus set forth:

"It is to bring into effective cooperation the physician, the psychologically trained clergyman, and the trained social worker in the alleviation and arrest of certain disorders of the nervous system which are now generally regarded as involving some weakness or defect of character of more or less complete mental disassociation. * * * We confine our efforts to the so-called "functional" disorders, because we believe this is the legitimate sphere of our work. * * * We also confine ourselves strictly to the religious and psychological side of the problem, and while our treatment on the ethical and religious side is going on, the physician in charge of the case administers contemporaneously whatever medical remedies he may see fit. If nervous sufferers, victims of alcohol and other drugs, the unhappy, the sorrowful, would-be suicide, and other children of melancholy felt that religion meant nothing to them there would be no place for work like ours, and the motive for undertaking it would be wanting."

Answering the theological critic who "objects to the therapeutic use of Christianity, on the ground that such use is a degradation of the lofty purposes which religion was designed to subserve," the doctor says:

"The Christian religion was never more in its element, never shines with a greater glory, than when it is seen entering the dark places of our experience to cast out the demons of fear, worry, passion, despair, remorse, overstrained grief, and disgust of life, and to make the soul and body a fit temple for the Holy Spirit. * * * Our emotions play a very important role in life. They quicken the pulse, affect the circulation of blood, retard or promote the secretion of the glands, cause serious disturbances of the process of digestion and elimination, and, finally and most wonderfully of all, even work changes in the electrical resistance of the body. In the psychical region, it is the emotions that make or mar our world. The emotion of fear disintegrates, disharmonizes the inner life, while its opposite—faith—unifies, literally makes whole. The joyful mood is the mood of health. Freedom from undue anxiety, a confident attitude towards God and the universe, a peaceful, cheerful temper, enable mind and body to function right. Whatever produces these mental states may be said to be curative in character."

Many who have tried it know the soothing as well as the powerful influence of prayer. Psychologists and medical men are agreed that prayers for the sick, especially if the sick

know that they are being prayed for, very often have a curative power. They explain it as the principle of suggestion, which "works inhibitory changes in the central nervous system."

We have the testimony of men in different ages and of different religious faiths that through prayer has come to them a real increase of strength and grace evidencing to them and to us that God is no respecter of persons. That prayer brings us in close touch, so to speak, with God, and that the mind, and through the mind the body, are actually and really affected thereby, so that the individual often becomes conscious of being in actual communication with a higher, mightier, and holier Power, especially is this the case when prayer is inspired by true faith. For true faith is a shield against all the moral maladies of the soul, and also makes men inaccessible to those cowardly emotions of nervous people, which are the source of so many of the physical ailments of the race.

Medical science has not stopped to fully estimate the intimate connection between moral sin and physical disease. In many cases what is called illness is due to moral obliquity, and the compunctions of conscience racking the nervous fabric of the soul. To remedy this the gospel plays a most conspicuous part, whether it be taught in its perfection, or in part, its results are proportionately the same. Its tendency is to reconcile the erring one to his Maker, and thus bring peace to the troubled heart; which peace means happiness, and happiness is a promoter of health.

We find, therefore, that what is being done by the Emmanuel Movement, and the many other healing movements within the Christian church, is done upon natural principles, and mainly attributable to the influence that they are able to bring to bear upon the patient through the curative operations of the mind. It is upon this principle, too, that so many cases of healing are performed outside of the Church of Jesus Christ of Latter-day Saints, and among those who are agnostic to every principle of Christianity.

In striking contrast to the methods pursued by the many healing fraternities of the world in our time, the healing power of the priesthood of our Redeemer and his disciples of the Christian Era and of the Church of Jesus Christ of today stands out most conspicuously. With them there was and is no distinction made between the physical ailments of mankind. All who come for the healing power of the priesthood, and can exercise the requisite faith, or have it exercised for them, obtain a blessing proportionate to the measure of faith exercised.

Not only nervous disease have been cured but all kinds of organic and functional diseases as well. The deaf, the dumb,

the blind and those maimed and mutilated almost beyond recognition, have been restored to the full, free use of all their faculties and powers, and even the dead have been restored to life both in this dispensation and in that of Christ and his apostles. All these things have been fully attested in the lives and experiences of the disciples of Christ both then and now.

These things are not spoken of boastfully but humbly and with thanksgiving and praise to God who thus recognizes and honors the acts of his holy priesthood to whom he gives the commandment to anoint the sick with oil, and promises that "the prayer of faith shall save the sick, and the Lord shall raise him up."

Not that every one thus administered to shall recover, for it is an unalterable decree that all shall die, but only those unto whom God shall see fit to extend his healing mercies.

Healing is not made to depend upon the curative processes of the mind, after long and skilful training; nor upon the strong personality of those who administer; but entirely upon the curative and regenerating power of God, given to his servants through obedience to the unchangeable laws and ordinances of the gospel. Fundamentally these are: faith in God and in Jesus Christ his Son, and in the Holy Ghost, and in all their teachings; repentance from sin by the complete abandonment thereof; baptism by immersion for the remission of sins by one having divine authority to act in the sacred name of the Father and his Son and the Holy Ghost, and the laying on of the hands of those similarly commissioned for the gift of the Holy Ghost

As this spirit will not dwell in unholy tabernacles as declared by Paul, and its powers cannot be exercised only upon the principles of righteousness, as set forth by the prophet Joseph Smith, men thus initiated into the Church and receiving the holy priesthood, must live righteous lives to be so divinely favored, as either to be healed or to be made instrumentalities through whom the sick are healed, and all manner of physical ailments are removed. When this is done, then will be verily fulfilled the promise that Jesus made to his disciples, when he said: "The works that I do, ye shall do also; and greater works than these shall ye do, because I go unto my Father."

While, as members of the Church of Jesus Christ of Latter-day Saints, we enjoy these inestimable blessings, let us not fail to recognize and give due credit for all the good we see in the world; always hoping and praying that our Christian friends may be led to see the greater light as God has given us to see it, and thereby enter upon the more perfect way of temporal and eternal life to the glory of God, our common, all wise, eternal, and omnipotent Father.

Brigham City, Utah.

With Saw and Saw-Horse

By F. H. Sweet

"S-s-sh-wish! s-s-sh-er-wish!" gnawed the saw teeth through the remaining half of the oak stick, and presently the divided half joined the two pieces already on the ground. One of the four-foot sticks sawed three times made it of stove-wood size.

As the wood-sawyer placed another stick on the sawhorse and sunk the teeth of the saw in with a long downward stroke, a woman appeared in the kitchen doorway beyond the wood-pile. She watched the workman critically until four more stove-wood sizes dropped upon the others. Then she came out, followed by a young woman.

"You saw it very nicely," she approved. "Did Bobby Evans send you?"

"No," adding, "Bobby Evans? Who is he, Dr. Joe's son?"

"Yes. The doctor took small pox from one of his patients, and died. He was too tender-hearted to insist on his sick people paying, so left nothing. Bobby's supposed to be trying to help his mother, but is lazy and shirks jobs after he takes them. He asked to cut the wood, and I promised it to him."

"But that was over a week ago, mother," reminded the girl. "You've sent word to him twice since then, and yesterday he was sneaking down the alley when I saw and called him. But he dodged from sight. You needn't count on Bob for anything."

"I'm afraid not," regretted her mother. "Still, I don't like to promise a job and not keep it, unless I'm sure. I'll slip across the street to their home and ask Bobby's mother, then come right back. I do need the wood cut at once, for we're all out, and my husband is in bed with a broken leg. But how came you to start in," curiously, "if no one hired or asked you?"

"Well, partly because I heard yesterday that your husband was in bed with a broken leg," answered the man. "When I passed along the sidewalk with my outfit just now and noticed this pile of cordwood, I remembered the leg and came in."

"But you don't know my husband," wonderingly—"what are you laughing at, Florence?"

The man had looked toward Florence, too, inquiringly. But at the mother's words his own face had taken on a sort of half grin, which the woman stared at a moment, then exclaimed:

"I ought to know that grin. Aren't you John Lambert's son—Billy? Did you know him, Florence? Is that what you're laughing at?"

"Yes, and I've been waiting to see if he would know me," laughed the girl. "One couldn't be dragged on her sled so much as he did me and not recognize her horse. But I've changed a lot more than he has, of course."

The man placed his saw against the sawhorse and advanced with outstretched hand.

"So you're Florry," he exclaimed. "No, I didn't know you, not even when your mother said 'Florence.' I never thought of you by the full name. You were just a little fat lump of fun and cute sayings, and I a big overgrown 17 year-old who had the good sense to appreciate you."

"Good nature not to repulse me," nodded the girl, her hand in his. "After you picked me out of the snow that day, and fixed me nicely on your sled, and pulled me all the way to the kindergarten door of the school, I'm afraid I became very devoted, and expected and exacted everything from you. And you fulfilled all my expectations, dragging me to school regularly every day through the winter, and helping me in the summer. Don't you remember? I guess I was fat and given to tumbling on the least provocation. But it was funny. I was 5 and you 17, and they called you my knight because you wouldn't go with any of the big girls. Some said you were too bashful. But I know better. When the teacher was going to whip me because I persisted in laughing out loud, you walked up to him and said if he did you'd whip him. Remember? And when two of the prettiest big girls were scared to leave the school on account of some drunken men fighting in the street, you went and took them by the arms and led them right past. They thought you were awful brave, and showed they were willing for you to go round with them more. But you never did."

"Maybe it was on account of you," he smiled.

"No, it wasn't," positively. "It was just that you didn't care for girls—or no, I guess it was because you had a great big ambition. You were going off to make your own way, and make it big. You talked it over with me, though I was only a little tot, and I don't think you did with any one else. Generally you were pretty quiet when out with people, though you weren't bashful. You held your head too high and had too straight a look for that. I was only seven when you went away, right after your mother died. But I've never forgotten the wonderful stories you told me. For years I think I sort of mixed you with Dick Whittington going to London."

"I remember you were a good listener, Florry—Miss Florence, I mean. And I know I was a sad brag. It's so easy to brag when young and starting out to conquer. The humbleness comes with the return, when the big things are left behind."

"You were not—successful, then?" a troubled look coming to her face, and her eyes dropping involuntarily to the saw and sawhorse. "I'm so sorry. I don't believe there ever was a boy who went forth better fitted and more confident and brave."

"Very few reach the real heights of their dreaming, I'm afraid, Florry," he answered. "It's good to have the dreaming, however, for it makes the effort more single hearted and pure and is a help over some of the quicksands. But here comes news of Bobby."

The girl's mother was entering the side gate, and came straight across to the woodpile.

"Bobby's taken a job at catching bait for some fishing visitors," she said, as she joined them. "It don't pay him much, but it's congenial work and will last through the month the visitors are here. So all Bobby's other jobs are off, I suppose. His mother's getting real worried about the boy. I'll be glad for you to finish the wood, if you will, Mr. Lambert."

"Billy, please. In all the sixteen years I've been away I didn't hear 'Billy' once. I was getting homesick for it, I think; and when the doctor ordered me from work I couldn't think of anywhere better than here, though I have no kin left."

"You've been sick?" asked Florence quickly.

"No, except for lack of some such exercise as this, and more air. My boarding place was only a block from the office, and I had sixteen years of it, without a vacation or break. I went there a pretty husky young fellow, but no strength can withstand such a life forever. I didn't break down, though the doctor ordered me away. I've been here ten days, sawing and chopping, and already feel myself beyond any commiseration a semi-invalid. As to poor Bobby, I must look him up and see if I can't sort of chum him into better behavior. I can tell him some rather wonderful stories about his father. Joe was my school-mate and chum, you may remember, and a finer boy and man would be hard to find. So much good can't have gone wholly to waste in the boy. Bobby's been allowed to run wild and have his way, I fancy, with his good points lying dormant."

"Well, I hope you can do something with him, for the sake of his mother. She and your mother and I used to be school-mates, too. Now I must hurry back to my cooking. You'll stay to dinner, Billy, when you can tell something about your city experiences. I'm real sorry they didn't turn out well, though I know 'twas the city's fault, not yours. But I do think you might have called to see us before this. Bobby's mother said she'd heard of you being in town two weeks, sawing wood down among the very poor people of the east side. I'm afraid that was a mistake, for some of 'em have a bad name for paying.

Now I doubt if you collected half your money, Billy, did you?"

"Why—er, no, I didn't," confessed Billy.

"Well, 'twas a mistake," she repeated. "What you should do is to go to the north side, among the richer class, who have work and money and can stand higher charges. Even along here we beat down the scant living wages—have to, in fact, to leave enough to sort of live on ourselves. You'll stay to dinner?"

"Yes, indeed. And I did call on you the very day after I got here, at the old place. They said you'd moved over this way somewhere, and—oh, well," smiling as though at a joke, "I was carrying my outfit, and soon began to notice that the few acquaintances I had found began to shun me. As an experiment I put myself in the way of others, and with hardly an exception they did the same. But it caused me to stop making calls."

"Another mistake," calmly. "You should have kept on till you found us. I rather honor you for the independence of carrying your saw and sawhorse openly along the street. A good many wouldn't. And I can understand the rest, too. My husband met with reverses," a shadow coming to her face, "and we had to sell. He isn't a very good business man, and trusted his friends too much. They took advantage of him. They even fixed it so as to have a big mortgage on his house. Then, with the money gone, they ceased being friends and became mere creditors, and rather hard ones. So we understand, and you needn't be afraid of Florence or myself avoiding you on the street because you carry a saw and sawhorse. Now about the work. I've been depending a good deal on Bobby Evans, and have let our garden get to be a sight. After the wood's cut, if you're willing, I'll be glad to have you clean up the garden, mow the lawn, white-wash the henhouse, and do some other things. I'll pay what's fair."

"Why, yes, I guess I can promise to do it all," agreed Billy, a warm look in his eyes. "It fills in with the doctor's prescription of outdoor exercise."

It took nearly three weeks for Billy to finish up the wood and all the neglected jobs about the place, even though Florence helped a good deal in the garden and the poultry yards. At first Florence's mother had glanced at them a little doubtfully as they worked together. But presently her face cleared. Billy had been a clean boy, and his clear, straight gaze showed that he was a clean man. The wood sawing outfit was a mere detail of the outside. After that she let matters take their course. Billy had his dinner at the house every day.

When all the work was finished, she sought to pay him. But Billy shook his head.

"The exercise is the pay," he smiled. "People 'round here

jumped at conclusions before I thought to explain, and then I let it go, as an experiment. The doctors advised golf, or buying a yacht, or a slow trip around the world. But they didn't appeal to me, alone. Then I thought of a saw and sawhorse, and looking over fences for wood to be cut. That would give me exercise and rambling over my old home town. But it has brought far more than that, my little playfellow of long ago to be a life companion."

"Then you're not poor?" wonderingly.

"Not in that sense. Financially, I won success, a very great success, I suppose. But I have found money a mere incident of the life I used to dream. Florence and I will use our money in trying to realize something of that dream for ourselves and others."

Waynsboro, Vermont

You Who Stand at Armageddon

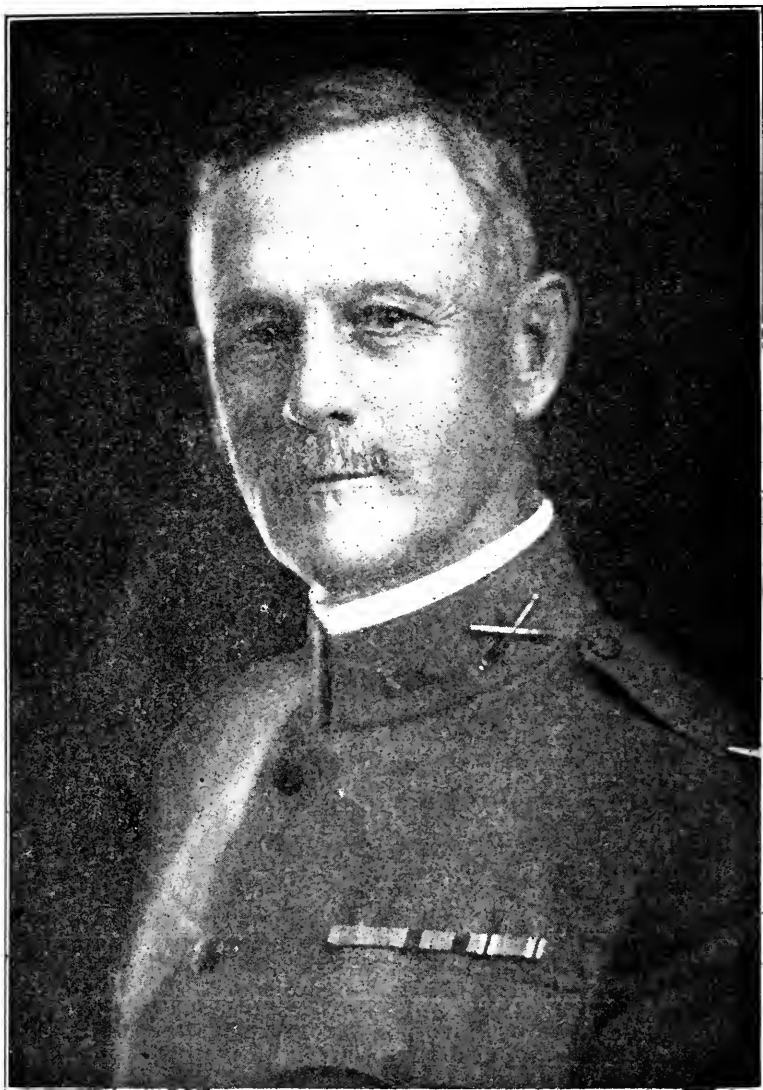
"And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."—Rev. 16:16, 17.

You who stand at Armageddon,
 Stalwart men with unsheathed sword,
 You are they whose strength and valor,
 Wage the battles of the Lord.
 You are they who bear the standard
 Which your sires so nobly bore,
 Yours the aim for which they struggled,
 Liberty for evermore!

You who stand at Armageddon,
 Battling against a horde
 That cares not for life nor virtue,
 Mockers of a righteous Lord:
 You are they who wear the image,
 Of the mold divine within—
 Enemy to naught but Avarice!
 Foe of none but beastial sin!

You who fight at Armageddon,
 Naught shall stay you, you shall go
 Forward on your march to vanquish
 Hell's despotic reign of woe.
 When the throne of blood is banished
 From the earth to come no more,
 When shall ring the voice of Freedom,
 Loud and clear from shore to shore,
 When shall wave a glorious ensign,
 By the hand of Peace unfurled,—
 We shall hail you great, immortal
 Saviors of a ransomed world.

Grace Ingles Frost.



BRIGADIER-GENERAL RICHARD W. YOUNG

Utah's Brigadier Generals

By Junius F. Wells

Since the entrance of our Nation into the great World War there have been five of Utah's soldiers promoted to the rank of Brigadier-General: Colonel E. A. Wedgewood, who failed on physical examination and was retired from the service; Colonel Frank T. Hines, now in the transport service on the Atlantic seaboard and a recent visitor in Europe with Secretary of War Baker; Major William E. Cole, recently promoted, born in 1874, in Willard, Utah, and a graduate of West Point, in 1898; Colonel Richard W. Young, and Colonel Briant H. Wells.

It is with feelings of particular pride that we congratulate these officers, especially the latter two, whose names are so familiar and whose records of military service in the State and Nation have reflected so much honor upon that part of our people who are especially interested in the *Era*.

The service record of General Young has been briefly stated in the following summary prepared by his son, State Senator R. W. Young, Jr., and exhibits a wonderfully active life in the military and civil offices where he has served. Apart from this, his career has been most honorable and useful as a worker in the Y. M. M. I. A., and as President of the Ensign stake of Zion, and as a writer for the local newspapers and periodicals:

Richard Whitehead Young

Born Salt Lake City, April 19, 1858; son of Joseph Angel and Margaret Whitehead Young; U. of U. 1874-7; graduated U. S. Military Academy 1882; degree of Bachelor of Law, Columbia University 1884; Second Lieutenant in the Fifth U. S. Artillery 1882-9; Captain Acting Judge Advocate in the United States Army on General Hancock's Staff 1884-6; resigned from army 1889; Brigadier General Utah National Guard 1894. Captain and Major commanding Utah Light Artillery, Spanish American War and Philippine Insurrection 1898-9; awarded medal of honor for distinguished services and later breveted as Lieutenant-Colonel, Colonel and Brigadier General; admitted to bar in New York 1884; in law practice Salt Lake City since 1889; member Salt Lake City Council 1890-1; Board of Education 1890-4, 1898; member of Board of Visitors, West Point, by presidential appointment 1902; Supreme Provost Judge, Asso-

ciate Justice and President of the Criminal Branch of the Supreme Court of the Philippine Islands, author of the Criminal Code for the Philippine Islands; twice Democratic candidate for the Supreme Court, State of Utah; Regent University of Utah, 1905-17; trustee Brigham Young University and Brigham Young College; President International Army Congress, 1912-14; Colonel 145th Field Artillery, U. S. Army, stationed at Camp Kearny; appointed to the Efficiency Board at Ft. Sill. Promoted to Brigadier General, April 12, 1918, commanding 65th Brigade, 40th Division, American Expeditionary Forces, now in France. His last visit to Salt Lake City terminated July 23, 1918.

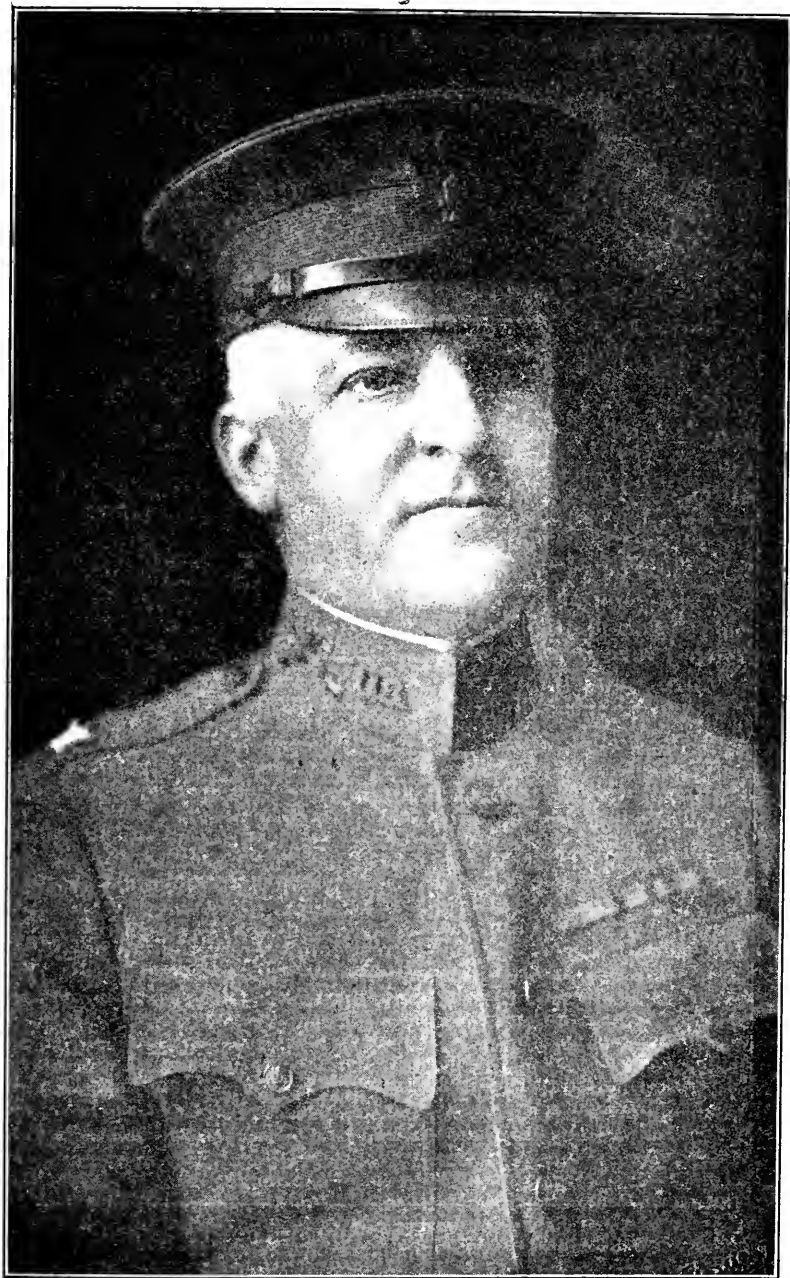
Briant Harris Wells

The youngest son of Daniel H. Wells and Martha Harris was born in Salt Lake City in the old homestead where Zion's Savings Bank now stands, on the 5th of December, 1872. He had his schooling in the district ward schools and at the Deseret University, until he secured the appointment as a cadet to West Point Military Academy, in 1889.

It happened that I accompanied him East and put him in Colonel Braden's preparatory school at Cornwall-on-the-Hudson where he was coached for two months before coming up for the entrance examination at West Point. I recall saying to Colonel Braden:

This boy is sound as the heart of an oak physically, and we want you to cram his head full of the particular knowledge that will insure his passing the examination and getting into West Point. If he gets in, I have no doubt of his future. I will tell you why: When he was little, he played marbles, and he knew how. He held his taw so as to put the strength of his wrist as well as his thumb back of it. He knuckled down fair, and didn't fudge. He usually started out in the morning with six, and came home at night with a hat full.

I told "Bry" when he got in at West Point and was making good with his studies that he should remember some things that his father would want him always to regard—that he had entered upon his life's mission and work—to stick to it and make the most of it. That he should first of all be true to Briant H. Wells—look him in the eyes occasionally, and take account; that he should always be true to the Wells family, and never suppose, even if he became commander-in-chief of the Nation's armies, that he would be bigger or greater than the family—that no member of it ever would be, and none of Daniel H. Wells' descendants would ever rob him of the peculiar distinction that fate had given him as the head of his lineage, a patriarch and savior of his race and kindred. Then I told him that it was a mighty good thing to be an official citizen of the United States,



BRIGADIER-GENERAL BRIANT H. WELLS

a representative for life of our Nation; to be proud of it, and true to it, and to give the best service to it that he was capable of, as long as he should live.

It is with infinite pride and pleasure that I now record my belief that he has observed these admonitions all the way through, and because of it has come to be as true a man and soldier as there is in all the American Army, and is now occupying a post of great honor and responsibility at the front, with the armies of the Allies in France.

General Wells graduated as second lieutenant from West Point, in 1894, and was assigned to the Second Infantry, stationed at Omaha, Nebraska. He served in that regiment and in the Eighteenth Infantry and later in the Twenty-ninth, at several military posts in various parts of the country. For a time he was adjutant at Fort Douglas. In the Spanish War he went to Cuba, and was wounded in the battle of San Juan Hill, and furloughed home. He was instructor of the Utah National Guard before he went to the Philippines. Three times his duty called him there, and he also served at Panama. He was rapidly promoted in the earlier period, to First Lieutenant, 1898, and gaining his Captaincy in seven years from graduation at West Point. At the establishment of the officers' training camp, in 1916, at Plattsburg, N. Y., he was promoted to Major and given command of half the regiment there. From there he went to the Mexican border as Chief of Staff, with General Plummer, and was thence ordered to Washington as a member of the General Staff. When war was declared, and the new army was being formed, he was promoted to Colonel, and given command of the 138th Infantry, at Camp Lee, Petersburg, Virginia, where he remained until January, 1918.

Upon the return from France of General Bliss, then Chief of the General Staff, Colonel Wells was called to Washington and informed by General Bliss of the latter's appointment as the American member of the Supreme War Council of the Allies. General Bliss told him he was detached from his regiment, and was to accompany him to France upon his return, for service at the Supreme Council. This has been since January and is his present general assignment.

Since the elevation of General Foch to the supreme command as Generalissimo of all the armies of the Allies, Colonel Wells has been the liaison-officer, at his headquarters, representing General Bliss. The nature of this assignment is carefully stated in the following clipping from the *New York Times*, written by Richard Barry:

In the War College at Washington is a little book marked "Private and Confidential." On the first page appears the line, "Instructions for Liaison

Officers." It never leaves the confines of the college, where officers preparing for staff duty are expected to master its contents. I was permitted to see it, but not to reproduce the minutiae of its contents, which might be of distinct value to the enemy.

From Colonel Murray of the War College, instructor in liaison work; from Colonel Cordier, the American Liaison Officer attached to the General Staff at the War Department, and from other sources was obtained a general view of the function of the liaison officer—facts which it is proper to publish at this time and which seem particularly interesting in view of the international character of the present military organization.

The case, it appears, is far different from that imagined by the lady in the lounge of the Savoy, who, observing a covey of English, French, and Belgian officers flocking about a group of social butterflies, observed: "Ah! What a charming detail it is to be a liaison officer!" Rather, from what the writer of this article can gather in a comparatively brief survey, the liaison officer is next to the actual commander in the field, the most important brain serving the cause. And there are more of him in all branches of the service, on all fronts, in all camps, and in all capitals than could be measured of any other special variety. His fast service forms a network of intercommunication and of extracommunication which ties not only our army, but all the armies, together in a fine mesh of exact and instant knowledge.

Instinctively one might think of a liaison officer as being the link of communication between two allied armies, but while that is one of his functions, it is not his most important. His most important function is his supervision over and responsibility for the various methods and systems of communication existing within an army. He is a supertelephone inspector, a super-wireless inspector, the overlord of the carrier pigeons, the boss of the runners, the generalissimo of the motor cycle corps, the boss of the ground telephone, the last court of appeal for the signal corps, and in this latter activity he becomes automatically the all but final seat of responsibility for the airplane service in all activities except those pertaining to actual combat.

So much for the liaison officer responsible for intercommunication within an army. He has other functions, less dangerous, but no less responsible.

* * * *

The obvious nature of his duties is that of linking up the various armies, French with American, American with French, British with French and with American, Italian with French, with British, and with American, etc.

For instance, when Marshal Foch wishes to communicate with General Pershing (that is, for the run of the day's work, though not for a supreme war council, of course) he does not speak to Pershing directly nor send word to him directly. Instead, he communicates with the American liaison officer attached to his headquarters. The functions of this officer become much more than those of a messenger (he is of regimental or brigade rank), for the Generalissimo consults with him exactly as if he were the American commander in person. If he finally has an order to give he gives it to the liaison officer, who in turn communicates it to his chief. In a peculiar and in a militarily limited sense the liaison officers are the ambassadors of their immediate commanders. Foch has one at Pershing's headquarters, as he has one at Haig's and one at Diaz's, and *vice versa*. Needless to say, officers chosen for this duty are required to have wide knowledge and experience, together with discretion and authority fitting them for general rank.

That Colonel Wells has proved his ability and worthiness in this position of high honor, responsibility, and trust, is evi-

denced by the fact that in August he was promoted to Brigadier General, and was continued at General Foch's headquarters, the representative of General Bliss, of the Supreme War Council, which determines the strategy of the war, and provides the armies of execution.

Since the above was written General Wells has been appointed Chief of Staff of the Fifth Army Corps, 182,000 men, commanded by Major-General Bundy—a part of the First Field army under General Pershing, now in action in the Lorraine sector.

The accompanying portraits of Generals Young and Wells were taken recently, in their colonel's uniforms, before they were made Brigadier Generals.

Teachers' Training Classes

The first two lessons provided for the teachers' training classes of the auxiliary organizations throughout the Church that are to be established in each ward on some convenient day or evening, follow.

These classes are designed to embrace the teachers of all the auxiliary organizations of the Church. The lesson to come in book form, will cover one year's work on the art of teaching, at the rate of two lessons per month.

The first lessons are presented in the *Era* with the purpose of interesting the teachers and officers of the Y. M. M. I. A. in these auxiliary training classes, in their particular wards, when organized, and they are urged to take an active interest in seeing that such classes are organized in their wards.

It is designed by the joint General Boards to issue, shortly, a manual now nearly completed, containing all the lessons setting forth the key thoughts of the course, the subject matter, and the methods to be adopted in teaching. Such teacher's training classes are sorely needed, and will be of incalculable value to all who have to teach young people in the auxiliary organizations of the Church. We trust that no Young Men's Mutual Improvement Association teacher will miss the opportunity of attending these classes; and further, that the officers will urge the organization of such classes in their wards, in connection with the Sunday School, and other auxiliaries. The general reader will also be interested in the scheme, and in the good reading of the introduction and first two lessons that follow:

A Word About Our Work

True teaching is the finest of the fine arts. It deals with the rarest of materials—the human mind and soul. It aims at the highest of results—the perfecting of the mental and spiritual powers of man. Its effects are immeasurable and eternal.

Other arts reflect life; teaching develops life itself. Other arts are wonderful in their scope and influence; but they can hardly be so profoundly vital, nor so lasting in their consequences. The painter touches the canvas with colors, and produces an inspiring picture; but the colors fade with the years, and the picture finally must pass away. The sculptor chips with deft fingers the faultless marble and makes it all but speak his thoughts; but the stone in time will crumble and the image perish. The musician pours out his heart in melody that thrills the listener; but the song dies away with the echoes into a sweet memory.

Not so with the teacher. He works neither with color, nor marble, nor yet with tones; but with living beings. He plays upon the harp-strings of the human heart and sets its feelings vibrating either in painful discord, or with pleasing harmony. He cultivates the growing mind, training it to think clearly and keenly. He molds the plastic soul and leaves his imprint for good or ill on his pupils' lives forever.

This last mentioned phase of teaching is of especial concern to the teachers of the gospel. It is their work to shape and inspire the soul of the divine spirit within the learner. Their business is to lead him to express himself. Their duty is to guide the faltering footsteps of the human being into "the paths of righteousness for His name's sake;" and above all, to create in his heart such a living love of truth as will make him constantly strive to radiate it through sensible, spiritual service for the uplift of humanity.

This was the work of Christ, the Master Teacher. His life was spent as a divine artist, striving to make men perfect as our Father in heaven is perfect. The success of his teaching is to be measured only by the boundless scope of its influence, which has more than encompassed the earth and echoed down the centuries in the lives of the billions of souls that have been renewed and strengthened and perfected by the magic power of his words and his own perfect life.

If any teacher would grow in skill to interpret and vitalize the principles of the gospel, he must follow in the footsteps of the Master. To know his methods thoroughly is to understand clearly all of the fundamental principles of progressive pedagogy. This being true, we might here dismiss our subject with this divine injunction from the Savior himself: "I am the light and life. Follow me."

But this is hardly sufficient for our present purpose. Even the clear words and the plain practices of the Master must be interpreted and translated though practical illustrations into the life of today, in order that we may appreciate their present significance and give them living application in our every day work.

For this reason we purpose first of all, to make a brief survey of the methods of the Master as a foundational basis for the course; and following this to develop in somewhat systematic order certain fundamental principles that are directly or indirectly connected with the essentials of true teaching as revealed in His work.

Lesson 1. The Methods of the Master

Much of the success of the Savior as a teacher was due to his divine personality. He was a born leader of men. As the Son of God, he pos-

essed the attributes of divinity, which gave his words an inherent impressiveness and made men listen to them with respect. He spoke "as one having authority, and not as the Scribes."

But this was not all. Even Divinity itself must obey fundamental laws to succeed in any calling. The teaching work of the Savior is no exception to the rule. It was based on the same foundation stones on which all teaching must be founded to be successful.

In studying the elements that made the work of the Master so remarkably effective, five things at least stand out clearly:

1. He had a love for God and God's children.

2. He had a burning belief in his own mission to serve and to save mankind.

3. He had a clear and sympathetic understanding of the inner hearts of humankind.

4. He had so keen a sense of relative values that he could readily separate the chaff from the wheat of religion.

5. He demonstrated daily his faith by living it consistently and courageously.

With these essential qualities what other could he be than a divinely successful Teacher?

Love of God's work and of the children of God is the first requisite to success in this labor of love. Otherwise, though one speaks "with the tongue of men and of angels," one is but "sounding brass and tinkling cymbal." No message can ring true unless it comes from a heart that thrills with truth. Children are quick to detect the false notes of insincerity. They are likewise keen to respond to genuine love and sympathy. And older people are but children grown. To be truly helpful to others, we must be truly interested in their welfare.

To love sincerely the children of God is to love God Himself. In the sweet story of "Abou Ben Adhem," is an instance that points this thought. When that good man awoke and found in his room an angel writing in a book of gold the names of those that loved the Lord, he asked:

"And is mine one?"

"Nay, not so," replied the angel.

Abou spake more low; but cherrily still,

And said, "I pray thee, then, write me as

One who loves his fellowmen."

The angel wrote and vanished.

The next night it came again, with great awakening light,

And showed the names of those whom love of God had blest

And lo: Ben Adhem's name led all the rest."

If one thing more than another marks the life of the Savior, it is his intense yet sane love for his fellow-men. In every act of his life, he reveals his great-hearted solicitude for them. Particularly towards the weak and lowly were his sympathies shown. He bore their burdens, shared their sorrows, healed them of sickness, forgave them of their sins; and all the while, with loving words of kindness, He taught them most impressively the way of life and salvation. It is such a spirit as this that makes the true teacher. To have any profound influence on those we would lead to higher levels, we must be one with them in heart and soul; we must love all of God's children.

A burning belief in the gospel of Christ is the second essential that makes for success in our work. Lacking such enthusiasm our teaching can hardly carry over convincingly into the hearts of our pupils. Every lesson in some measure must reflect the spirit of the day of Pentecost.

Religion is not so much a matter of fact as of feeling. It cannot be measured by any coldly intellectual process. There is in it "a light which never was on land or sea." This light of the Spirit of the Holy Ghost warms and quickens our inner souls, and opens our hearts for God's Spirit to enter. Many of these sweetest emotions of life cannot be explained in words; they are something like the tender afterglow of sunset—too delicate for even an artist's touch to express. Such is the silent satisfaction that follows sincere prayer, or the comfort that comes when one does a deed of loving kindness.

The testimony of the gospel enters our hearts in much the same quiet way. It is a spiritual assurance that satisfies the individual soul. That testimony can be radiated to others not through mere words, but through a medium of spiritual communication. This truth is suggested in the words of the Savior where He said, "My sheep know my voice, and a stranger's they will not follow."

With a living testimony of truth in his soul, the teacher, like a magnet, radiates a silent yet powerful influence into the souls of all who come in contact with his teachings. They are infused with the spirit he carries.

Ability to separate the chaff from the wheat of truth is another essential of success in teaching. The Master possessed the power to a remarkable degree. He wasted no time on the chaff of religion. His wrath often broke into righteous indignation over this sort of thing. He was constantly rebuking the Pharisees for their littleness—their excessive attention to empty formalities. "Woe unto you Pharisees!" He said on one occasion, "for ye tithe the mint and rue and all manner of herbs and pass over judgment and the love of God." At another time He rebuked this tendency as one of "straining at gnats and swallowing camels."

Some attention to the outward forms of religion is right and proper. One cannot raise wheat without raising chaff. At the same time wheat is not raised for the chaff. Order and system in any organization call for certain respectful ceremonies; but the ceremony is not the main thing. It is the life-giving elements of religion that mean most in our lives.

Last, but by no means least, He demonstrated His faith by His works. Herein lies the crucial test of efficiency in any teacher's preparation to teach the gospel. How far do you believe the gospel's true? Just so far as you reflect the spirit of the gospel in your daily life. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me," are the words of the Master on this point.

Are you willing to serve, to sacrifice the worldly things to do the work of the Master? Will ye take cheerfully the world's buffets and scorns for the sake of truth?

It takes spiritual courage and willingness to sacrifice in order to go "over the top" in the service of the Master. Are you ready to respond to his command, "Follow me?" If you are, you are ready to become a living teacher of the living truth.

Lesson Study

1. Justify the assertion: True teaching is the finest of the fine arts.
2. What phase of teaching belongs particularly to the gospel teacher?
3. What was the main guiding thought in the life of the Master?
4. Why is a study of his methods of vital value in our work?
5. On what essential principles of true pedagogy was the work of Jesus as a teacher based? Give five of the most important.
6. Give an instance from the life of Christ that showed clearly his love of humanity and for God.

7. Give also an instance from the life of Christ that shows that he was a practical psychologist—with ability to read the mind and hearts of men.

8. Show by illustration his skill to separate the wheat from the chaff of religion.

9. Show by illustration the courage and the consistency of the Master in living his own teachings.

Lesson 2. The First Principle of Gospel Pedagogy

“For whosoever would save his life shall lose it; but whosoever shall lose his life for my sake and the gospel’s the same shall save it.” (Mark 8:35.)

This divine paradox expresses, in one form, the central principle of the Master’s educational doctrine. Translated in terms of the progressive pedagogy of today, it means merely this: To perfect our powers, we must exercise them in true service for others. Spiritual development, in other words, can come only through spiritualized self-expression.

Without such expression there can be no gospel education. The human being develops mentally and spiritually only as he is given opportunity to transform the truth he feels into words of truth and right action. No thought is ever really impressed until it has been adequately expressed.

This great principle of pedagogy is exemplified in all of the teachings of the Master. He was the first champion, indeed, of the idea of education through expression. Even before the foundations of the world were laid, so we are told in Holy Writ, He led the hosts of heaven in the struggle to establish this basic principle of growth and salvation. Christ contended that it was the divine right of man to express himself—that he should be given his free agency—the opportunity to develop his own powers through freedom of thought and action.

His will prevailed; but his opponents have never ceased to battle for their unholy cause. In a thousand subtle ways they have kept up the effort to cancel and overcome the rights of liberty divinely won for man.

Even in our systems of educations their autocratic hand is frequently shown. As a result our schools are often institutions of repression and suppression rather than of expression. Too many teachers dominate rather than direct the minds of their pupils. Children constantly being driven, not led to learn. This was not the method of the Master. His teaching was ever characterized by the spirit of true democracy. He was always one with his pupils. He did not force the minds of those that came to be taught of him, but he faced them rather towards the truth he would impress, and left them free to work out the problems in their own way. By stimulating precept and shining example, he taught them the eternal principles of the gospel, but he let them prove the wisdom of his words and of his ways by their own spiritual self-expression.

Without such expression there can be no growth. The individual, like the tree, grows only as it expresses itself. Education implies expression. The word comes from the old Latin term *educo*, which means to lead. Education means to lead out, not to crush out the child’s natural tendencies to think and act for himself. Gospel education means to open the way for the pupil to learn the truths of the gospel by expressing them in both word and deed—by translating them into terms of true social service.

The most, the best, that any teacher can do for the learner is to clear the proper channels of expression and direct the thoughts and feelings of the pupils to flow therein. The following parable, used in another connection by the author, serves also well here to make this point plain:

In a certain place there was once a little spring which bubbled forth in a mountain dell and tried to make its way into the valley that lay below. But the waters were checked with sticks and stones and weeds and the

tracks of animals, and the stream turned into a bog. Its waters evaporated or sank into the ground. A rancher, whose home was not far from the spring, came one day with his spade and dug a channel through the bog and led the waters out. They danced down the canyon till they came to his cabin. For many years he used the stream for himself and his cattle. Then came the people of the village. They wished to establish a system of water works so they purchased the spring from the rancher and laid pipes to it. Today that little spring is helping to supply a whole community with water.

What increased the power of the spring to do good? Simply one thing: it was given a channel through which it might express itself? The more perfect the channel was made the more beneficent the work of the spring. In being given an opportunity to serve others it found itself.

The central principle of all teaching is to be found in this story of the mountain spring. Every child, every human being, may be likened unto a living spring, which is trying to express itself—struggling to reach the valley of service. But because of obstacles it often fails to get there. Sometimes it is inhibited by bad habits or checked and turned by weeds of sin. Its energies are dissipated and its life-giving waters arrested.

If we fail to use our spiritual gifts, we lose them. To keep these best things of life we must give them away. A lamp has light only when it is radiating light. Our lives, likewise, may be kept bright only as we keep the gospel light burning within us. To save ourselves, we must give ourselves.

This key-thought of our lesson is most impressively taught by the Master in his parable of the talents. In that story, the master, leaving his home for a time, gave to one servant five talents, to another two, and to another servant one. After many days the lord returned. The servant who had been given five talents returned to his master ten; he that had two talents, returned four, but he that had received only one talent returned only one, making excuse that because he feared to lose his talent, he hid it in the earth.

And the master rebuked him as being a slothful servant. And he took from him his one talent to give to the servant who had ten, saying: "To him that hath shall be given, and from him that hath not shall be taken away, even that which he hath."

The great central principle of education lies in the heart of this parable. Our business as teachers of the gospel is to find and to follow it in our work.

Lesson Outline

1. State in your own words the first principle of gospel pedagogy as developed in this discussion.
2. What is the true meaning of education?
3. Show by illustration, how the Savior was a true teacher.
4. In what ways have you observed teachers at times dominate rather than direct the minds of their pupils towards truth?
5. In what way alone can the pupil's powers be developed?
6. What principle of pedagogy is in the parable of the mountain spring?
7. What lesson of especial value to the teacher is to be found in the parable of talents?
8. Point out the application of the great principle of education you have gained from this lesson to the special gospel work in which you are engaged.
9. Why is it of special importance today that our teaching reflect the great democratic principle of education for which the Savior stood?

What is Success?

In the very interesting Y. M. I. A. text book for the study of the Junior classes this year, "Lessons on Success" are presented in the general series on "The Development of Character." Here are four good sentiments on the subject that the class teacher as well as the general reader will enjoy. They are the expressions of four great teachers given the *Improvement Era* over their own signatures:

Spiritual success comes from serving God in all things; being just, true and charitable to all men. Material success comes from industry, frugality and careful, wise saving and investment out of every resource, every day. At least one-tenth of every dollar must be saved and safely invested; more is better.

Francis M. Lyman

I used to say that "success in life means doing what you want to do and being paid for it." Putting this in a little different language, I should say that the man is successful who is able to devote his life to something in which he believes and which he enjoys, and that is sufficiently appreciated by the community so that he will not have to earn his living by something else.

David Starr Jordan

Success means achievement and attainment. It implies action, energy, patience, persistence, perseverance. It is the goal of faith, hope and effort, the hill-top of a weary way, the consummation of a plan, the winning of a mental, physical or financial struggle. It is often the outcome of repeated failures, from which we learn how to reach it; then it is a crown of radiant glory.

Chas. W. Penrose

To understand the coherence of the past, present and future, and thereby the meaning of life; to train our faculties for high service in any honest endeavor; to educate the will so that the work we find may be done well and contentedly; to love and serve our fellow man, and to increase in all these things daily—that is success.

A. A. Anderson

How to Lessen Contributions to Crime

A Study for the M. I. A. Advanced Senior Classes

Lesson IV—Societies and Social Cliques

Secret Societies.—From the earliest history of the world secret societies have existed. (See Pearl of Great Price, chap. 5:25-31; Book of Mormon, Helaman, chap. 6:18-35.) Many are of such a nature as to be a menace to all organized government. Some encourage anarchy, rebellion, treason, murder, and indeed all forms of wickedness. Others may be only of a fraternal nature, and are beneficial to those who have nothing better, but a man cannot serve two masters.

The Church of Jesus Christ of Latter-day Saints offers, to its faithful members when needed, fraternal advantages equaling and even surpassing in value the financial benefits of the fraternal societies, and in addition it gives the perfect plan for correct living here and exaltation hereafter.

The Church stands firmly opposed to its members affiliating with secret organizations.

"The Four Hundred."—In almost every city from the metropolis down to the suburban village in our own and other countries may be found social sets or cliques that try to create an atmosphere of exclusiveness. It would be taking an extreme view perhaps to say they contribute largely to crime, yet when we consider the shallowness formed in much of what is termed the best society, the extravagance and show, the excesses, late hours, and the general tendency toward laxity in some of the important essentials, must they not be considered inimical to the standard of life required by the gospel of Jesus Christ?

It is an established fact that Latter-day Saints who become affiliated with these sets or cliques become neglectful of Church duties—and soon begin to condone such things as card playing, partaking of coffee or tea, smoking, or taking a little wine, etc., and thus in an insidious and indirect manner are led on to evil.

The Town Group.—It is natural in all communities and under all circumstances for congenial spirits to gravitate towards each other, and we are told that the object of these various associations is to promote good fellowship, comradeship, and social enjoyment, but in the working out of the proposition they often defeat their own object, for it is the popular girls and boys—those who have no need of added enjoyment who are chosen, while the lonely, unpopular ones are left out.

Even among the Latter-day Saints a spirit of snobbishness is found in some communities that eliminates from these social sets, the girls who give efficient service along the lines of household work while welcoming girls who happen to choose stenography, clerking, or teaching as a means of obtaining a living. One's position and not character is made the test of entrance.

Fraternities and Sororities.—This spirit of exclusiveness is found to some extent in the sororities and fraternities of our schools. The argument is advanced that in these school societies a certain standard of excellence must be attained and maintained. While this may be true and is all right in itself this excellence does not depend at all on membership in one of these societies. There are students of just as high scholastic attainments

and who are just as popular, who from choice remain out of them, as they prefer to encourage the spirit of democracy in the school and feel that the added duties would rather detract from than add to their efficiency. When we consider all that our young people have provided for them in their amusements and recreations, in their home duties, their school duties, and their Church duties, it would seem superfluous to add more.

The expense attached is another important item. The young people must have their dues and their contributions whether their parents can afford it or not. Not the least to be considered are the habits likely to be formed by these associations. With the boys it leads to a little smoking, card playing, etc., if not to graver faults. The girls hardly ever meet socially that they do not have tea or coffee served and perhaps cards, and it is embarrassing to some of our girls not to join in all these things, while those who have strength of character sufficient to stand by their principles feel rather conspicuous.

The argument is advanced that by forming these little selective groups of congenial companions we derive intellectual improvement in hearing good lectures, or taking up special courses of study along attractive lines. If this be true for the few, why deprive those outside the charmed circle, who may be just as worthy and just as anxious for improvement?

The advanced senior class in the M. I. A. was instituted for just this object that every need or desire along these lines might be met. It is desirable that the M. I. A. should be the social center of the community as far as possible, encouraging home parties at which literary topics are taken up, etc.

Those who are especially endowed intellectually, instead of banding together for their own enjoyment or benefit, to the exclusion of others, should exercise that broad altruism that is willing to share with all, and to help all. And in all questions let the teachings of our religion be the deciding factor.

Problems for Discussion.

Show how social cliques tend towards class distinction. Towards exclusiveness. Towards laxity in some of the essentials underlying the teachings of the M. I. A. and the Church.

Do the extra activities required in these cliques add to or detract from our efficiency as M. I. A. or Church members?

Consider Societies and Social Cliques from an economical viewpoint; from a democratic viewpoint; from an altruistic viewpoint.

Lesson V—Card Playing

As an introduction to this lesson, it may be interesting to note that the origin of playing cards seems to date back to very remote times and is closely connected with the idolatrous practices of the Egyptians, Babylonians, and other ancient peoples. It is believed that in the beginning cards were the loose leaves of a book containing the mystic rites of the worship of one of the heathen gods (Mercury). Later they fell into the hands of "soothsayers or unscrupulous fortune tellers;" and still later, "became the tools of gamblers." They have always been associated with secretacies, mysterious cults, and with games of chance. (Gathered from *Prophetical, Educational, and Playing Cards*, by Jacobs.)

Card Playing.—"Life is a bank account with so much divine energy at your disposal. What are you going to do with it?"—*Elbert Hubbard.*

Wasting of Time.—Do devotees of this game ever count the number of hours consumed in this pastime or consider the useful, uplifting things which might be accomplished in the time spent?

"I think it very wonderful to see persons of the best sense passing away a dozen hours together in shuffling and dividing a pack of cards, with no other conversation than what is made up of a few game- phrases, and no other ideas but those of black or red spots ranged together in different figures. Would not a man laugh to have one of this species complaining that life is short?" (*Spectator*, No. 93. Taken from *Festivals, Games, and Amusements*, by Smith.)

"The celebrated Mr. Locke is reported to have been once in company who proposed cards, when Mr. Locke declined playing, saying he would amuse himself by looking on. During the time these noblemen were at play, he was observed to busy himself by writing in his table book. At the conclusion of their play, Lord Anglesea's curiosity prompted him to ask Locke what he had been writing. His answer was, 'In order that none of the advantages of your conversation might be lost, I have taken notes of it;' and producing his note book, it was found to be the fact. The inanity of such a collection of disjointed jargon, it is said had the desired effect on the three noble philosophers; . . . cards were never again attempted to be substituted for rational conversation, at least in the presence of Mr. Locke." (From *Festivals, Games, and Amusements*, by Smith.)

President Joseph F. Smith has written a vigorous article in relation to this subject of Card Playing which every Latter-day Saint would do well to read. (See *Improvement Era*, August, 1913.) In relation to wasting of time he says:

"It is no uncommon thing for women, young and middle aged, to spend whole afternoons, and many of them, evenings as well, in playing cards, thus wasting hours and days of precious time in this useless and unprofitable way. Yet those same people when approached, declare they have no time to attend either Sunday schools or meetings. Their church duties are neglected for lack of time, yet they spend hours, day after day, at cards. They have thereby encouraged and become possessed of a spirit of indolence, and their minds are filled with vile drunkenness, hallucination, charm, and fascination, that take possession of the habitual card player to the exclusion of all spiritual and religious feeling. Such a spirit detracts from all sacred thought and sentiment."

Excesses.—Not only is the card player guilty of the wasting of precious time but so strong is the fascination which this game holds for him that his better judgment becomes warped and he is led to many extremes. Women often neglect their home duties, and their children, and rather than spoil the "set" at a card party, will attend when the condition of their health should keep them at home. Like the "first glass" the first game of cards seems a very simple and innocent affair, but the second and third are apt to follow and soon the playing of cards becomes such a habit that it is difficult to overcome it.

Quoting again from President Smith:

"While a simple game of cards in itself may be harmless, it is a fact that by immoderate repetition, it ends in an infatuation for chance schemes, in habits of excess, . . . in a dulling and stupor of the mind, and incomplete destruction of religious feeling.

"Behold the instances that are common where women leave their children uncared for to go off to play cards; of men spending their earnings at the gaming table—behold the spirit of gambling, chance, of wanting something for nothing, and the dodging of honest work, and the waiting for luck and lottery to bring easy returns; this spirit

is encouraged by, if not born of, card playing, and the mania to gamble leads to ruin, poverty, spiritual death and destruction. It is wrong for Latter-day Saints to encourage it, or to unduly indulge in any game that fosters it."

The Spirit accompanying card playing.—When asked her impression of card playing, one young girl answered, "I remember that when my father and his friend played cards they always remained at the game until a quarrel ensued." The spirit of contention seems to hover over the card table; the temptation to cheat is often there; the taint of the gambling house clings to a pack of cards.

Other forces assisting this evil.—President Smith tells this incident:

"I have in mind a man whose life is now ruined, who was wrecked by cards. The habit began innocently, too—it started from a simple game persistently repeated, just to see who could win. But the interest soon waned, and it was found necessary to stimulate it with a little glass of beer, then beer was too weak. Wine was next; and you know the old Hebrew saying: 'When Satan cannot come himself, he sends wine as a messenger.' But it became compulsory to go still further, and at last to keep up the interest with whisky. Then the stimulus for the game was not strong enough in his own home, and he went out for the needed excitement. A drunkard, a gambler, a man without means or property, an outcast, a culprit picked up from the gutter by the police—is the remainder of the story. It all began from the innocent game of cards!"

The forces to be marshaled against this evil.—Having recognized the evil which lurks in this dangerous game, the influence of all lovers of purity and righteousness should be brought to bear against it. In some of the towns where the Latter-day Saints dwell, this game has become extremely popular, and in such cases it will require the united and forceful effort of the Church officials and the strong men and women of the community to eradicate this form of amusement.

Realizing to what evils it may lead, those who see no harm in it for themselves should be willing to sacrifice their pleasure for the good of the whole community and especially the youth.

There are so many innocent, wholesome kinds of recreation, such as checkers, chess and other games of entertainment and instruction, that no one need play cards for lack of something better to play.

The recognition of the Counsel of the Church as a deciding factor.—The sentiments of President Joseph F. Smith as quoted in this lesson indicate plainly the attitude of the Church authorities in relation to this subject. This should be enough for any loyal Latter-day Saint, believing as he does in the divine authenticity of the work and the divine calling of the leaders of the Church.

"As we value our own salvation and the good of our children, let us leave card playing alone. It is wrong and dangerous for the Latter-day Saints, and would better be entirely abolished both in family, public, semi-public, and private gatherings."

The plan of attack is in the home, in public sentiment, and in the organizations.

Problems for Discussion.

1. How will you meet the argument that time is wasted in the playing of other games than cards?
2. Relate instances where card playing has caused an excessive waste of time.

3. Relate instances where the playing of this game has led to other extremes.

4. Discuss these statements of Elbert Hubbard: "The man who can play cards at night and do business in the day time, hasn't yet been born." "No individual in my employ—or anybody else's—who plays cards for money, can ever hope for promotion."

5. Does this evil of card playing exist in your community? How can you help to eliminate it?

6. Discuss evils of any games of chance.

7. Discuss, Place of attack against evil is in the home and in the organizations.

8. How may public sentiment be aroused against card playing?

9. What benefits will come to the man or woman who obeys the counsel of the Church in the matter of abstaining from card playing?

Lesson VI—Public Dancing

So early in the world's history was dancing introduced that it is conceded to be the most ancient art known.

Early dances embraced the great events in savage life, the drama of courtship, the funeral dance, consecration of labor, celebration of the harvest, etc. It was also associated with the religious rites of the people. Every nation had its interpretative dance of the day.

America's lack of a national dance and the proper fostering of this art is probably due to the attitude of the pilgrim fathers which absolutely prohibited dancing. Since the early nineties dancing has become part of the public school system and has long been recognized as an educating factor in the life of the child. It adds a suppleness, lightness and ease to the body which gives it greater power of expression.

Ball room dancing, although pleasing, does not give expression to the emotions as does interpretative and folk dancing. It is also easily perverted as we have seen in the dances of the past few years when all sorts of grotesque and ridiculous dances have been introduced into the ball room.

Public Dancing a Contribution to Crime.—A prominent social worker in Salt Lake City says: "I consider the public dance hall one of the greatest factors in the ruination of young men and women."

Some of the objectionable features of dancing are:

1. The promiscuous association of the sexes.

2. The almighty dollar is the certain badge of respectability; the dancer who has the price is welcome, although he may be the vilest wretch in the land. Money is placed ahead of character or reputation.

3. The dancer takes liberties with the dance and with his partner he would not take among acquaintances. License is taken from the actions of others and also from the attitude of the management. It is a strange but true saying: "When in Rome, do as Rome does."

4. Conventionality and social custom are usually laid aside because the dancer is not known. How often this is taken advantage of, over the telephone, in the railway coach. Away from home people often present another side of their nature entirely foreign to the one they show to their family and friends. So, at these public dances people do evil things under the cloak of not being known.

5. Detention homes, reformatories, and prisons have their proportion of those who began their downward career at the dance. Oh! the pity of the cry which comes from many of these unfortunates—they began visiting such places in innocence, totally ignorant of how soon they would be caught in the toils of vice.

Forces marshaled by this evil.—Music, painting, dancing are all arts which lend themselves to the highest emotional enjoyment; they are elevat-

ing and refining; they fill the soul with exquisite pleasure. But these arts are often perverted, for they lend themselves quite as readily to gratifying the baser nature in man. Bad music, suggestive and vulgar movements of the body, close position, improper clothing, unlighted rooms, late hours, use of tobacco, and the use of liquor, all debase and demoralize the art. And these evils are frequently the accompaniment of the public dance hall.

Forces to be marshaled against this evil.—Our pioneer fathers set the fashion for dancing; almost daily their long, tedious journey was ended with an hour or so of dancing.

President Young said:

“Those who cannot serve God with a pure heart in a dance, should not dance. If you wish to dance, dance, and you are just as much prepared for a prayer meeting after dancing as you ever were, if you are Saints. If you desire to ask God for anything, you are as well prepared to do so in a dance as in any other place, if you are Saints.”

This standard which our pioneer leader set is the one the Latter-day Saints recognize and strive to conform to.

A clean, well-lighted, tastefully decorated hall, supervisors of dances, good music, opening and closing with prayer, presence of older people are among the necessities of a well conducted dance. Cleanliness adds comfort and a good spirit. Bright light makes one more careful of his deportment and bearing. How many sins are committed under cover of darkness. Decoration adds comfort, charm, and tone.

Prayer reminds one that the pleasure of the evening must be clean and uplifting, that the good spirit will be in the dance if it is properly conducted. Presence of older people helps the young to be more courteous to others and watchful of their own behavior.

The fact that amusement halls have become a ward necessity shows that communities realize the need of a place for dancing and other amusements. This, however, is only the first step in supplying the need. Let there be a ward committee in every ward; let every ward member support that committee and feel he is personally responsible, to a degree, for the social activities in his ward.

There is a disposition of the faithful ward member to uphold the bishop in every religious activity of the ward, but to leave severely alone the amusements and social welfare of the ward, either being satisfied without social intercourse or seeking it elsewhere. If a bishop attended to his religious duties alone, how long could a ward be held together? The bishop and the ward officers are the pivots around which all religious, social, and temporal activities rotate. They are necessarily interested in all three activities; if they are not, the ward is not balanced. So with each individual member; it is part of his ward duty to participate in the amusements and give his best efforts to the developing of highest ideals in dancing and all other legitimate forms of amusement.

Questions and Discussion

1. Discuss: “The test of a nation’s civilization is measured by the use of its leisure.”
2. How can dancing be improved in your community?
3. Discuss remedies for untimely automobile rides, and for patronizing refreshment booths after the dance.
4. What should be the attitude of the individual towards stake and ward amusements?
5. Point out the remedy for promiscuous dancing.
6. What can be done to keep unchaperoned girls from the public dance?

EDITORS' TABLE



A Vital Call

"Be ye clean that bear the vessels of the Lord." This wonderful sentence has been uttered of the Lord as an admonition to mankind through many dispensations; first, perhaps, to Moses, then Isaiah, later to the ancient inhabitants of the American continent, and last of all to the modern American prophet, Joseph Smith: "Go ye out from among the wicked, save yourselves, be ye clean that bear the vessels of the Lord."

As a people we have long been taught that next to murder stands unchastity. Perhaps young people these days do not hear so much about it as the older ones did years ago. We think there is need for them to hearken, perhaps more today than ever before. If the injunction is not sounded in the ears of young people today, so much the worse for them, for under present conditions, the necessity is greater than ever. Cleanliness in thought and act ought to be burned into our very beings, even as it was burned into the souls of boys, girls, men and women in the early days. Years ago, when young men went out into the world on any mission, be it to preach the gospel, or to fight for liberty, they were not only, as now, earnestly admonished to come back clean, but it was not uncommon to hear parents say, "we would rather you would return to us dead, than come back unclean." These admonitions were justified, because unchastity sears and withers the soul, and persisted in, destroys all prospects of genuine happiness here and hereafter. Years of sorrow, regret and repentance, will scarcely redeem the unclean.

No person can be a good Latter-day Saint who is not clean both inside and out—in mind and body. If either condition is to be preferred, it is better to be clean inside than outside. A man may have all the appearances of cleanliness on the outside, and yet be rotten on the inside to such an extent that no good thing can come out of him. No man can be spiritually alive and remain unclean. An unchaste man who does not repeat in sack-cloth and ashes can not remain in the Church, but must necessarily deny the faith. It is a fixed penalty.

Clean thoughts lead to clean actions. The actions of the hypocrite, even when he appears clean, still savor of corruption in his inward soul. It is the duty of parents to see that their children shall have clean books, clean associates, and

clean surroundings. Nothing should be sung, or said, or done, in the presence of the young that is not pure. No story should ever be told that is filled with unclean thoughts; no promiscuous association, or running about ungarded at night, on the part of boy or girl, should be permitted. Such things tend to uncleanness. Parents who fail to surround their youths with elevating safeguards tending to moral protection are in grave danger of being held guilty of corrupting innocent souls. They will not be held guiltless before the Lord. Their own speech and actions, too, must be clean.

Examples of purity, stories of great and good men, like Joseph and Nephi, should be held before and impressed upon the young and tender minds as safeguards against evil. The minds of the youth should be filled with revelations of the deeds of noble characters, in order that vile images and suggestions may skulk off to the corners of forgetfulness, and be overcome with good.

The lives of great men and women, the lives of our leaders, plead with us to "be clean." The clear skies from the mountain tops, the sparkling eyes of childhood, the honorable teachers in the Church, the noble fathers and mothers in the home circle, and the very atmosphere of our glorious mountains, breathe cleanliness and courage. Let no young man or woman at home or in the armies forget their pleading call.

For the sake of our family names, and the name of our Church, and for our own happiness and salvation, let us heed the vital command of the Father: "Be ye clean."

New Volume of the Era

The twenty-first volume of the *Improvement Era* closes with this number. We extend thanks to all the writers, and our sincere appreciation to the young men in all our organizations who have assisted us in circulating the magazine during the past year. Their labors have made it possible for us to continue the magazine with its full number of pages of reading matter notwithstanding the excessive increase in cost of paper and other expenses connected with its publication under prevailing conditions.

Volume 22, begins in November and we solicit the continued aid of our friends in making the coming volume the best of all. Our readers are asked to use the blank order form in this issue to renew their subscriptions. All subscriptions will be credited to the ward. Promptness in sending in the order will insure their receiving the magazine without missing any number. Do not wait to be solicited. Notices of expiration

have also been sent to each subscriber, and we trust that each will send in his own renewal immediately.

Blanks for subscriptions have been sent to the presidents of associations for distribution to the ward officers. A canvass for the magazine should begin immediately, and every family in the Church should be visited and asked to subscribe, so that the efficiency credit in the monthly report for each association may be earned. Officers should get at the work without delay, and set a definite time to complete it, letting it not drag on during the season. Every page of the *Era* will be crowded with good reading.

Nation-Wide Prohibition, 1919

Prohibition on liquor has been postponed until July, 1919, but the following questions, appearing in a recent number of the *New York Independent*, are still pertinent and were not answered in the postponement. Let us be thankful, however, that Nation-wide Prohibition is in sight:

If—Why Not

If coal will win the war, why not save the 60,000,000 tons used by the saloons last year?

If food will win the war, why not save the 3,150,000 bushels of grain used for brewing last year?

If transportation will win the war, why not save the 157,915 cars used to transport beers, wines and liquors last year?

If ships will win the war, why not quit sending abroad the 1,647,777 gallons of whiskey we withdrew for export last March?

If labor will win the war, why not put to work at some essential industry the 1000,000 bartenders and 54,000 brewers' workers now in this country?

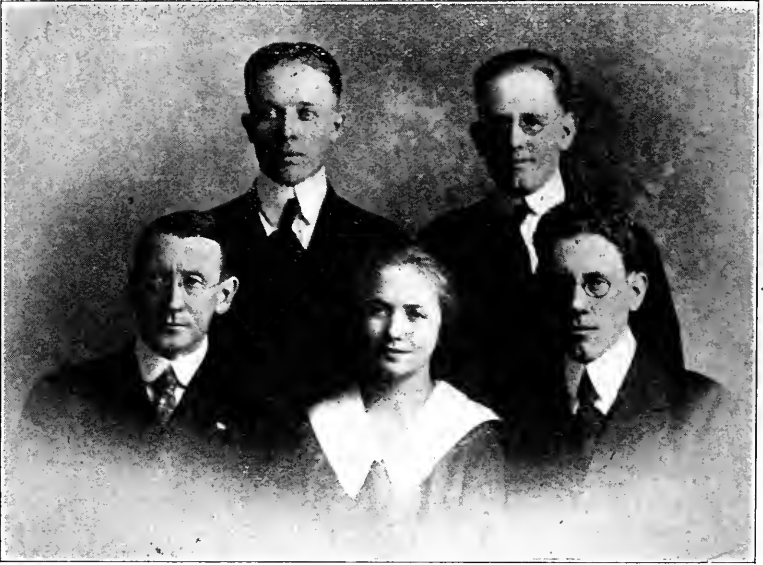
If money will win the war, why not spend on something useful the \$2,000,000,000 we spent on drink last year?

Messages from the Missions

Successful Concert for Meetinghouse Fund

A. Glen Wright, in a letter dated Thames, New Zealand, gives the following information to the *Era*: "On July Fourth we held a bazaar and concert for the benefit of our building fund of the new meetinghouse which we contemplate erecting. The Relief Society sisters worked night and day for weeks getting useful material on hand. We have eight families of Saints here. A number of our friends gave kindly assistance. The business people especially were good in giving donations of money and material. The net proceeds of the bazaar and concert were \$230. Our success is an indication that the Lord indeed blessed us, and that we have a great number of friends here. With this support we feel that it will not be long until

our new church will be built. Thames has a population of 2,500. The work is progressing nicely here, and we know that after our new chapel is erected it will grow still more rapidly. The elders enjoy the *Era* very much, and look forward to its coming. The Saints also and friends enjoy it in their homes. We also put a copy monthly into the public library where undoubtedly it is extensively read by those who visit."



OFFICE FORCE, WESTERN STATES MISSION, DENVER, COLO.

Top row: Elders W. Freeman Mallory, Shelley, Idaho, and Percy L. Hoare, Salt Lake City, Utah.

Sitting: John L. Herrick (mission president), Sister Zelma Shaw, Ogden, Utah, and Elder Henry L. Bartholomew, Fayette, Utah, who was released May 1, 1918, after thirty months of service, as mission secretary.

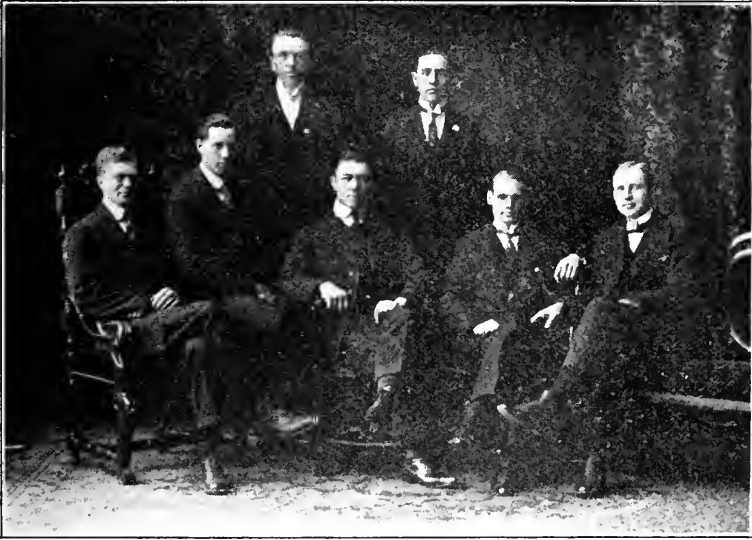
Church Work in Scandinavia

The statistics of the Scandinavian Mission, for the year 1917, are printed in the April 1 number of *Skandnaviens Stjerne*. It appears from this report that there are 27 branches in the mission, which includes the nations of Norway and Denmark; a total of twenty-three elders are laboring in those two countries including three high priests, twelve seventies and eight elders. The total membership of the mission is 2,681 which does not include the 618 children under eight years of age. There were fifty-nine baptisms in Denmark, and sixty-seven in Norway, making a total for the year of one hundred and twenty-six. Only forty-one people emigrated during the year. This includes sixteen children. In the Swedish mission there were eighty-three baptisms during the year 1917.

Few to Preach the Gospel

"Elders laboring in the British mission, who attended the Nottingham conference, May 12, 1918: Standing, left to right: Arnold G. Holland, clerk

of the Norwich conference; Leland Hair, clerk of the Sheffield conference; sitting: W. E. Bodily, Liverpool conference; State England, clerk Nottingham conference; Leroy S. Dickson, president Nottingham conference; Oriol L. Anderson, president Norwich conference; and Hugh S. Latimer, president Sheffield conference. We enjoy reading the *Era* very much, and look for it



to make its appearance on this side of the mighty water every time an edition is sent out. We also enjoy our work, and although there are but few of us now, we feel that with the Lord's help we will be able to carry it on. There are many good, honest-hearted, God-fearing people in this country who would readily accept the gospel if we could but find a way to get in touch with them."—*State England*.

Greetings from Samoa

Elder C. M. Ferrin, Savaii, Samoa, July 15, writes: "The elders of this conference express our hearty gratitude for the *Era* through which we receive many good instructions which aid us in the performance of our missionary labors. We send our best wishes to all our fellow-laborers throughout the world. Since America joined the war, our numbers have been reduced from nine to three, but we are having great success among the natives of this island. Elders who labor here are Arnold D. Madsen, Rigby, Idaho; Clyde M. Ferrin, conference president, Salt Lake City, G. H. Hale, Blackfoot, Idaho.

L. D. S. Maori Agricultural College

"The College is now in its sixth year of school work, and is making satisfactory progress in every way. Each year sees a more favorable attitude on the part of the people of New Zealand toward the institution. Recently some of the officials of the Department of Education have favored us with a visit and have been favorably impressed with the work that we are doing with the youth of Maoridom.

"President Lambert, of the New Zealand mission, and Principal Welch,

of the College, have had the pleasure of calling upon several of the members of the New Zealand cabinet, with a view to acquainting them more fully with our work and establishing relations with the Government departments of Education and Agriculture.

"From every standpoint this is one of the most favorable and successful years of the school's history, and it is one of the most important factors in the spread of the gospel in this land.

"In addition to the teaching staff and farm department the College conference includes the elders who are engaged in publishing the mission paper, *Te Karere*.



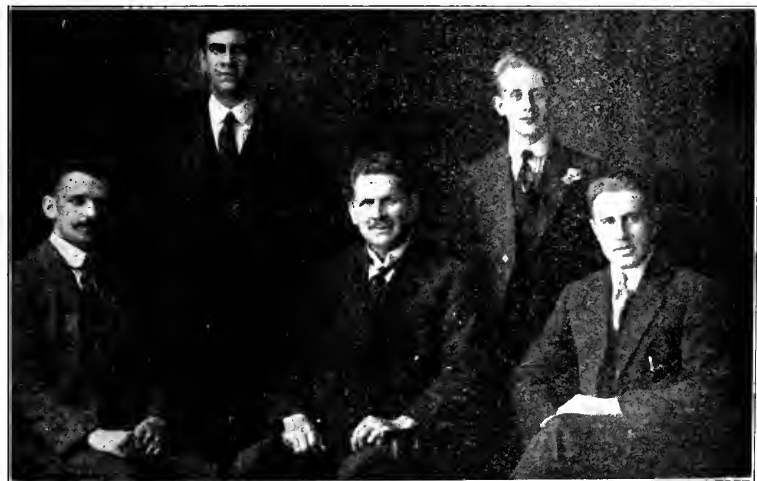
"Missionaries and children of the Maori Agricultural College conference, left to right, standing: Rudolph Church, Panguitch, Utah; Elvis J. Brown, Chandler, Ariz.; James W. Patterson, Bloomington, Ida; Eugene C. Ridges, Ogden, Utah; Geo. R. Schofield, Salt Lake City; Wm. John Wilson, Eden, Utah; Joseph J. Fenton, Salt Lake City; Rulon W. Clark, Farmington, Utah. Sitting: L. L. Cook and Florence D. Cook, Garden City, Utah; James N. Lambert, mission president, John S. Welch, College Principal; and Eulalia S. Welch, Paradise, Utah; F. Earl Stott and Ida F. Stott, Fillmore, Utah. Children: Lila Cook, Mabel Cook, Reeta Stott, Vera Stott, Edith Welch, Ruth Stott."—*John S. Welch*.

Elders Very Scarce

John H. Wilding writes from Antabe Road, Hull, England, August 8: "A good number of investigators and friends attend our weekly meetings in the different branches. Traveling elders are very scarce, but the local brethren, who have been organized and given entire charge of the branch, are doing the work very successfully, with the help of the two regular traveling elders and twenty-one lady missionaries who have volunteered to spend a part of their leisure hours in tracting and explaining the gospel principles. We have also been visited by two of Uncle Sam's "Mormon" soldiers, Corporal Sterling D. Lewis, son of Wm. D. Lewis, and Rodney X. Pack, who greatly inspired all who were assembled to hear their testimonies and feel the spirit of love which they carried with them in the service of their country. The Saints enjoyed their visit and treated them to some good

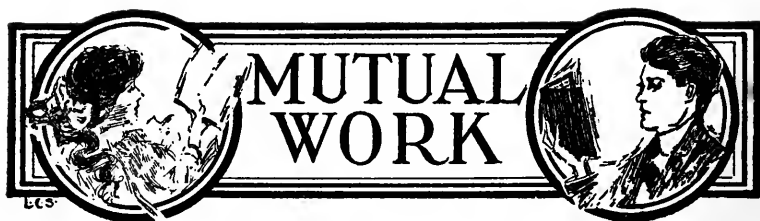


home-like meals. Their photos are enclosed herewith, also the photos of some of the conference workers, as follows: Top row: Robert Watson,



Grimsby; Frederick G. Day, Cardiff, Wales, conference clerk. Bottom row: James R. Skipworth, Grimsby; Wm. D. Lewis, Provo, ex-conference president; John H. Wilding, Sugar City, Ida., conference president."

The Penrose Family Association was organized on Thursday evening, August 22, at the home of President Charles W. Penrose, of the First Presidency of the Church of Jesus Christ of Latter-day Saints. President Charles W. Penrose was appointed president, Ernest R. Penrose, vice president; H. L. Penrose, treasurer; E. C. Penrose, secretary; E. L. Whitney, corresponding secretary; Mrs. Eva C. Penrose, historian; Leo Penrose, finance committee; Jessie Penrose Jones, genealogist.



"The Mission of America"

(To be used as a Declamation in all the associations for November, to prepare members for contests to be held in March and April, 1919.)

The mission of America in the world is essentially a mission of peace and good will among men. She has become the home and asylum of men of all creeds and races. Within her hospitable borders they have found homes and congenial associations, and freedom and a wide and cordial welcome, and they have become part of the bone and sinew and spirit of America itself. America has been made up out of the nations of the world and is the friend of the nations of the world. America has not opened its doors in vain to the men and women out of other nations. The vast majority of those who have come to take advantage of her hospitality have united their spirits with hers as well as their fortunes. These men who speak alien sympathies, who raise the cry of race against race, or of church against church, who attempt to create divisions and antagonisms where there are none—such men are not the spokesmen of the great mass of Americans, but the spokesmen of small groups whom it is high time that the Nation should call to a reckoning. The chief thing necessary in America, in order that she should let all the world know that she is prepared to maintain her own great position, is that the real voice of the Nation should sound forth unmistakably and in majestic volume, in the deep unison of a common, unhesitating national feeling. I do not doubt that upon the first occasion, upon the first opportunity, upon the first challenge, that voice will speak forth in tones which no man can doubt and with command which no man dare gainsay or resist.

Here is the Nation God has builded by our hands. What shall we do with it? Who is there who does not stand ready at all times to act in her behalf in a spirit of devoted and disinterested patriotism? We are yet only in the youth and first consciousness of our power. The day of our country's life is still but in its fresh morning. Let us lift our eyes to the great tracts of life yet to be conquered in the interests of righteous peace. Come, let us renew our allegiance to America, conserve her strength in its purity, make her chief among those who serve mankind, self-reverenced, self-commanded, mistress of all forces of quiet counsel, strong above all others in good will and the might of invincible justice and right.—*President Woodrow Wilson.*

(Extract of speech delivered before the Manhattan Club, New York City, Nov. 4, 1915.)

Helpful Hints to Stake Officers M. I. A.

Make a thorough digest of all the work to be undertaken.

Let there be unity of effort of the two Boards, with complete understanding among the members, and between the Boards, for first-class team work.

Stake officers should assume a sympathetic attitude toward ward officers, and make constructive criticism when visiting.

Have increased interest awakened in music; provide more and better music.

Place implicit reliance on Divine aid, but work hard.

Make it a point to bear testimony to the divinity of the Prophet Joseph Smith's mission as often as possible.

Provide occasion to speak personally to your officers.

Make assignments definite and follow up their performance.

Keep a record of each member's work.

Keep in communication with the General Board, and answer promptly all correspondence of the Board.

Provide some form of social activity for stake officers.

Take an interest in your duties, and be not satisfied with slipshod and merely passable work in yourself or in the officers under you.

Resolve to do your own part promptly, as well as you can, and then help others to do their part.

Do your work in a cheerful spirit with the realization that petulance and pessimism depress all the workers and injure all the work.

Destroying an Association

A recent issue of *The Decorating and Painting Contractor* told of ten ways in which to kill an association. The following are some of them, which may well apply to the Y. M. M. I. A.. The *Era* is indebted to President James Duckworth of the Blackfoot stake for the copy:

"Don't come to the meetings, but if you do come, come late."

"If the weather doesn't suit you, don't think of coming."

"If you do attend meetings, find fault with the work of the officers and other members."

"Never accept an office; it is easier to criticize than do things."

"If asked by the chairman to give your opinion regarding some important matter, tell him you have nothing to say. After the meeting tell everyone how things ought to be done."

"Do nothing more than is necessary, but when other members roll up their sleeves and willingly, unselfishly use their ability to help matters along, howl that the association is run by a clique."

"Hold back your dues as long as possible, or don't pay at all."

"Don't bother about getting new members. 'Let George do it.'"

Now, will some one give the *Era* ten positive, constructive ways to build up an association, not necessarily including the antithesis of the above negatives?

Pioneer Stake Activity Guide

The *Era* is in receipt of a neat pocket activity guide for the year 1918-19 of the Pioneer Stake Mutual Improvement Association. On the cover page is the association insignia, containing the following motto: "Success comes in cans, failures in can'ts. Pioneer Stake M. I. A. We Can." Under this is printed the M. I. A. slogans for the past five years. The booklet contains the names of all the stake officers, including the high council, alternates, bishops of wards, with their addresses; superintendents of Y. M. and Y. L. M. I. A., and members of the stake boards, ward presidents of the Y. M. and Y. L. M. I. A., dates of the monthly stake officers' meetings, including the M. I. A. monthly meeting; time of ward sacrament meetings in each ward of the stake; home missionary appointments for the year; the M. I. A. Reading Course; the program of joint enlistment work; the dates and titles of all the

social events for the year, and the regular details of the M. I. A. activities. The circular also provides preliminary programs for each week of the whole season, including the five suggested by the General Boards, with other instructions. It contains also an honor roll, consisting of the names of all residents of that stake irrespective of creed who are in the Government service. There are 547 enlistments in the fifteen wards of that stake. Datus Eugene Hammond of the stake presidency, former superintendent of the Y. M. M. I. A., and Bruno Lange, secretary of the Y. M. M. I. A., are in the service of the country, also Eli W. Eliason and Joseph R. Worthen of the stake board Y. M. M. I. A., besides a large number of the members of the various associations.

Class Methods in New Zealand

Elder A. Glen Wright and his counselors, shown in this picture, are engaged as Presidency of the Mutual Improvement Association in the New Zealand mission. The elders are, from left to right: J. D. Lauritzen, Victor, Idaho, second counselor; A. Glen Wright, president, W. J. Maw, Ogden, Utah, first counselor. He writes: "We have Mutuals organized in several of the branches of the missions, both among the Maori and the European



people, and much good is being accomplished in the way of teaching the young people the principles of the gospel and how to live. At present we are taking up a study of *The Articles of Faith*, by Elder James E. Talmage, and in every Mutual throughout the mission intense interest is being shown in the work. Where the Mutuals are organized among the Maori people, work is taken up in English, and we find that in this way the native people are not only gaining a knowl-

edge of the gospel, but are also learning to speak and understand English better. Elders Maw and Lauritzen are both laboring among the natives, and in outlining the work for them to take up, it is done in the most simple way, in order that it can be readily understood.

"In order to create an interest in the class and that all may take part, a class question is assigned each week to the entire class on the following week's lesson, and the following week, before the lesson is given, this question is asked. For the class to be able to answer this question it is necessary for them to study the lesson. A great deal of interest is taken in this class question and in most instances the entire class have studied the lesson. Also in connection with this class question, we have a class quotation. The entire class is asked to be able to quote either the article of faith under consideration, or a passage of scripture with that particular article. The passages are chosen by the presidency in outlining the work and are assigned a week previous to the entire class.

"We find that the *Improvement Era* is a great help to us in our Mutual work; in fact, we feel that it is indispensable."

PASSING EVENTS

A call for 454 men from Utah has been made from Class 1 to entrain for Camp Lewis, Wash., during the five-day period beginning Oct. 7.

Registration of young men, reaching their majority between June 5 and August 24, numbered 630 in Utah of which 588 were native born and 42 born in foreign countries.

American soldiers in France, it was given out September 4, numbered 1,600,000, and there was a constant stream of ships carrying soldiers to France during the month.

An anti-tank rifle has been captured by the Canadians during their recent drive. It is a latest German invention for use against the tanks, and fires a cartridge about five inches long, and has a bore of one-half inch.

Utah's National Guard, the 145 F. A., left an eastern port for service overseas about August 16, and landed safely in England about August 26, being immediately sent to France for training for service at the front.

Major A. Rose, 23 Battalion, U. S. guards, became the new Post Commander at Fort Douglas on Sept. 1. Lieutenant Wm. Langbehn, his adjutant. Captain M. S. Game is thus relieved of the office work as Post commander.

Utah was called upon to furnish 900 Class 1 men for entrainment to Camp Kearny, California, Sept. 3 to 6 inclusive. Also five negroes for Camp Lewis. This took practically all the Class 1 men then available in the state.

A new wireless service system between Japan and the United States is being installed. The proposed station will work with a station on the Pacific coast, probably near San Francisco, a distance of 4,600 miles, one of the longest direct wireless services in the world.

The Czecho-Slovaks were recognized as a belligerent nation by the American government, on September 3. The United States is prepared to enter into relations with that government for the purpose of prosecuting the war against the common enemy, the empires of Germany and Austria-Hungary.

Carl A. Carlquist, formerly president of the Scandinavian mission, was appointed bishop of the fifth ward, Salt Lake City, on Sunday, September 8, with Joshua E. Salisbury and Jesse M. Drury counselors. Bishop Carlquist was born January 7, 1857. He came to Utah in 1877, and has taken an active part continually in Church work.

Immigration to the United States for the year ending June 30, 1918, numbered 110,618, a smaller number than in any year since the Civil War. Mexico furnished the largest number of immigrants, the total from that country being 17,602. England and Japan came second and third respectively in furnishing immigrants.

Marshal Foch received his baton as the marshal of France on August 23 from President Poincare in the presence of Premier Clemenceau. In the simple ceremony of presentation which took place in the court-yard of an old French chateau, President Poincare referred briefly but eloquently to

the marshal's career and told him: "You have well merited the high dignity conferred upon you."

Joint Conference Reunion—The reunion for the Leeds, Hull and Sheffield conferences of the British Mission will be held jointly this year in the Sugar House chapel, promptly at 8 p. m., Saturday, October 5. A program to suit all ages and tastes has been arranged, and a good time is assured. A cordial invitation is extended to all interested in Yorkshire and adjoining counties.—*Albert E. Foster*, secretary to joint committee.

London Conference Reunion—Executive committee has perfected elaborate preparations for the coming "event," a special feature of which will be the entertaining of friends and relatives of London missionaries and emigrated Saints now in war service. Meeting in the Pioneer stake hall, 126 West Fifth South, for the reunion to be held Friday, October 4, 1918, 7:30 o'clock. London missionaries and conference presidents are asked to occupy stand. A big event is expected.—*John T. Seach*.

Nikolai Lenine, the Bolshevik premier, was shot, on a Moscow street, early in September, by Dora Kaplan, a Russian revolutionary recently from the Crimea. He was at first reported dead, but later recovering. The Bolsheviks, ascribing the attempt at his life and also the assassination of the German representatives at Kiev and Moscow to the Social Revolutionists, have declared a reign of terror; all entente subjects are to be interned and all non-residents ordered to leave Moscow and Petrograd, and thousands are being shot down.

Norwich Reunion—The Norwich reunion (England) will be held in the 10th ward amusement hall, Fourth South and Eighth East streets, on Saturday evening, October 5, promptly at 8 o'clock. English games, songs, music and dances will be given a prominent place in the program. National hymns of England and America will also be sung. John Morris will preside. All former missionaries and residents of this conference are cordially invited, and they are asked to bring their families and friends with them. Take Wandamere or Ninth East cars.

War time prohibition is to take effect after June 30, 1919. The Senate of the United States, on August 29, passed the prohibition amendment to the Food Stimulation bill. The bill provides that after June 30, 1919, no spirits, beer or wine shall be sold for beverage purposes except for export. The Internal Revenue Commissioner shall regulate the sale of wine for sacramental, medicinal and special uses. No intoxicants are to be imported. The President may at any time, after approval of the act, establish prohibition zones about coal mines, munition plants, ship yards, and other war works.

Registration Day, Sept. 12, was declared a national holiday, and all men between and including eighteen to twenty, and thirty-two to forty-five, inclusive, were required to register throughout the United States to create a new army estimated to reach the number of 3,200,000 men. The holiday was generally observed, and there was not a hitch in the registration, close on to thirteen million men being registered. In Salt Lake City alone nearly fifteen thousand men registered. It was estimated that the total registration for the State of Utah would be about 53,000, which is two or three thousand below the estimated draft. Approximately thirteen million men, from which will come the reserves to win the war, were registered in this second great mobilization of the Nation's manpower.

General Foch, and the allied armies under his direction, continued their attack on the whole western battle line, from Ypres to east of Rheims. During August the British regained part of the ground they lost last March,

also crossed the Hindenburg line and took Peronne and Lens, crossed an extension of the Hindenburg line near Arras, at Queant, near Cambrai, which they captured on September 2, taking ten thousand prisoners. The Americans assisted both the English and the French in their attacks, and with the French, on August 29, took Noyon. On the following day the Americans took Juvigny. On August 31 the British took Kemmel, and on September 1 the Australians took Peronne and the Americans Voormezele, near Ypres. On Sept. 2 the Rhine cities were bombed. On Sept. 12 the Americans and French launched a new drive at St. Mihiel, causing the Germans to withdraw with great loss, and continuing, the Allies went on to within a few miles of Metz, the city which is considered impregnable, owing to its marvelous trenches. Premier Lloyd George, speaking at Manchester, Sept. 12, said: "Nothing but heart failure on the part of the British nation can prevent our achieving a real victory." The Americans achieved great success in the drive at St. Mihiel, and while the battle was most furious, it was still considered a pleasant fight compared with what the Americans went through on the Marne. The Americans are reported to have taken over eighteen thousand prisoners, many guns and much ammunition.



Canadian Official Photo. © Underwood & Underwood, N. Y.

This is a familiar scene where the British and Canadians are fighting today. Canadian cavalymen are bringing in a few of the many thousands of German soldiers they have been capturing within the fighting lines recently. Canadian infantry can be seen on the left of the picture ready to march to the front. Thousands of prisoners have been taken in the recent fighting by the Canadians. At Hendecourt they broke through the "switch line" before Cagnicourt after which they stormed Dury, two miles north of Villers-lez-Cagnicourt. South of the Scarpe river, led by tanks, the Canadians swept forward along the Arras Cambrai road.

Died in Service

Hyrum A. Perry, son of Hyrum D. Perry, of Mapleton, Utah, was reported killed in action on the western front.

Angela Santarelli, Tooele, Utah, is reported as killed on the western front in France, in the casualty list of Sept. 12.

Albert S. Killian, of Sheridan, Wyoming, was killed in action on the western front, according to the casualty list of August 27.

Hyrum Schulzen, of West Jordan, Utah, age 26, is reported killed in action in France, September 13. He entered the army Nov. 3, 1917, and went to Camp Lewis for training.

William C. Morris, son of Mr. and Mrs. Charles I. Morris, who removed to Salt Lake some years ago from Greeley, Idaho, was killed in action, according to the casualty list of August 17.

Joseph Leo Jones, son of Mr. and Mrs. James H. Jones, of Hooper, Utah, died Saturday, August 10, at Camp Upton, New York, in a base hospital. His body was returned to Hooper for burial.

Hyrum Perry, of Mapleton, son of Mr. and Mrs. H. S. Perry of Springville, was killed in action in France, on August 4. He was a member of the national army, 29 years of age, and received his training at Camp Lewis. He had been in Europe six months.

Leon Haws, son of Mrs. A. B. Haws, Salt Lake City, was killed in action in France, July 21. He was born in Mammoth, went to Camp Lewis with the National Army contingent, in September, 1917, arrived in France in July, and was serving with the machine gun company at the time of his death.

Guy S. Faulconer, Blackfoot, Idaho, son of S. J. Faulconer, of Blackfoot, who left school and enlisted in March, 1917, died in action in France according to official notice received in Blackfoot, September 11. He was a radio operator, and was born near West Baden, Anderson county, Kansas, May 20, 1899.

Jabez Draper, son of George H. Draper, of Clearfield, twenty-two years of age, was killed in action, in France, July 23. He left Ogden November 3, last, with a contingent sent to Camp Lewis, arrived in England last Christmas, and was in France on New Year's Day, being assigned to E company, 26th Infantry.

Charles Densley, Riverton, Utah, was killed in action in France, July 21. He was twenty-five years of age, and went into the National army November 3, first to Camp Lewis, then was transferred to an embarkation port in New Jersey. He landed in England Christmas day, and two weeks later was over the channel in France.

Frank S. Fuller of Springville, Utah, lost his life in action, in France, June 7. He was the first Springville boy to give up his life in the world war. A memorial service was held in the Springville Opera House, on August 25, in honor of him. A great crowd of citizens turned out to pay their respects to his memory.

Earl R. Ridd, son of Brigham A. and Fanny L. Ridd, of Salt Lake City, with the American Expeditionary forces, was killed in France on July 9. He enlisted May 30, 1917, as a volunteer, and left for Camp Houston, Texas, June 19. He sailed for France October 30 last. He had been in action forty-two times, and was killed on the forty-third time.

David Jespersen, with the Expeditionary forces in France, son of Mr. and Mrs. Jesper and Augusta Jespersen, Ogden, formerly of Huntsville, was killed in action July 28. He was born in Huntsville, July 20, 1889, and went to Camp Lewis with the first contingent of drafted men, arriving in England on Christmas and in France on January 1, 1918.

George L. Young, son of Mrs. Margaret Young, Salt Lake City, 24 years old, was killed in action in the Soissons-Rheims sector, according to word received July 30, Salt Lake City. He was born in Park City, Utah, received his early education in the schools of Salt Lake, was employed in the Denver

& Rio Grande Railroad shops prior to his enlistment in the marine corps, on June 4, 1917.

James Keene Sprunt, son of Mr. and Mrs. James P. Sprunt, Jr., died in a French hospital from wounds received last June while in action. He was a marine of the fourth replacement battalion, born in Ogden, 1890, but lived principally in Salt Lake. He enlisted January, 1918, with the marines, being assigned to a machine gun battalion. He went overseas May 31, and had been a student of the West Side High School.

George Cottam, son of Mr. and Mrs. Alma Cottam, Salt Lake City, was killed in action July 31. He enlisted in the United States army Sept. 19, 1917, went with Utah's first group of national army men to Camp Lewis, was assigned to the 362nd Infantry, later the 47th Infantry, at Camp Green, North Carolina, and from thence to Camp Mills, New York, and overseas. He was twenty-three years old at the time of his death.

Private Clarence James Mason, of Brigham City, Utah, died of spinal meningitis at Camp Kearny. His body was sent to Brigham City, where it arrived on August 18, and funeral services were held in the afternoon in the second ward meeting house, which was filled with sympathizing relatives and friends. Governor Bamberger was present at the funeral services, and was one of the speakers. Mason was married and leaves a young wife.

David A. Margetts, son of Mr. and Mrs. David Margetts, Salt Lake City, died of pneumonia, in France, according to official notice received September 14. The young soldier graduated from the West Side High School, in 1916. He enlisted last November, in the aviation corps, was sent to Waco, Texas, January 25, from there to Lake Charles, Louisiana, then transferred to New York to go overseas, arriving in France in July, 1918.

Sidney Edwards, son of Eddie Edwards, Pinedale, Wyo., was killed in action in France, July 15. He was one of the first boys to volunteer in the first call from the government, joining a machine gun company. He left Pinedale a year ago, August 28. The boy was of Indian parentage, and the only one in the company, but was eager to go with the other boys to fight for his country, home and friends, showing him to be a true American in every sense of the word.

Arrol H. Merrill, son of Mr. and Mrs. Lewis Edgar Merrill, of Richmond, Utah, is reported as dead of disease, in the casualty list of September 15. He was the first young man from Richmond to reach France, as well as the first from there to give up his life in battle. He was twenty-two years of age, and left for Camp Lewis October 3, 1917, arriving in France December 21. He had been sick ever since his arrival in France, having been in a hospital with scarlet fever, rheumatism and other complications.

Delos Leroy Peay, of the United States navy, died August 24, from accidental scalding on the U. S. S. *Agamemnon*, at an Atlantic port. He enlisted Nov. 17, 1917, and was the son of Mr. and Mrs. George Peay, Jr. The officers and crew of the *Agamemnon* wrote a letter of sympathy to his mother and sent her a check for \$304, representing contributions made by the officers and men. The body was sent to Provo for burial, where funeral services were held Sept. 3, Governor Bamberger being in attendance, also an army platoon to do him honor.

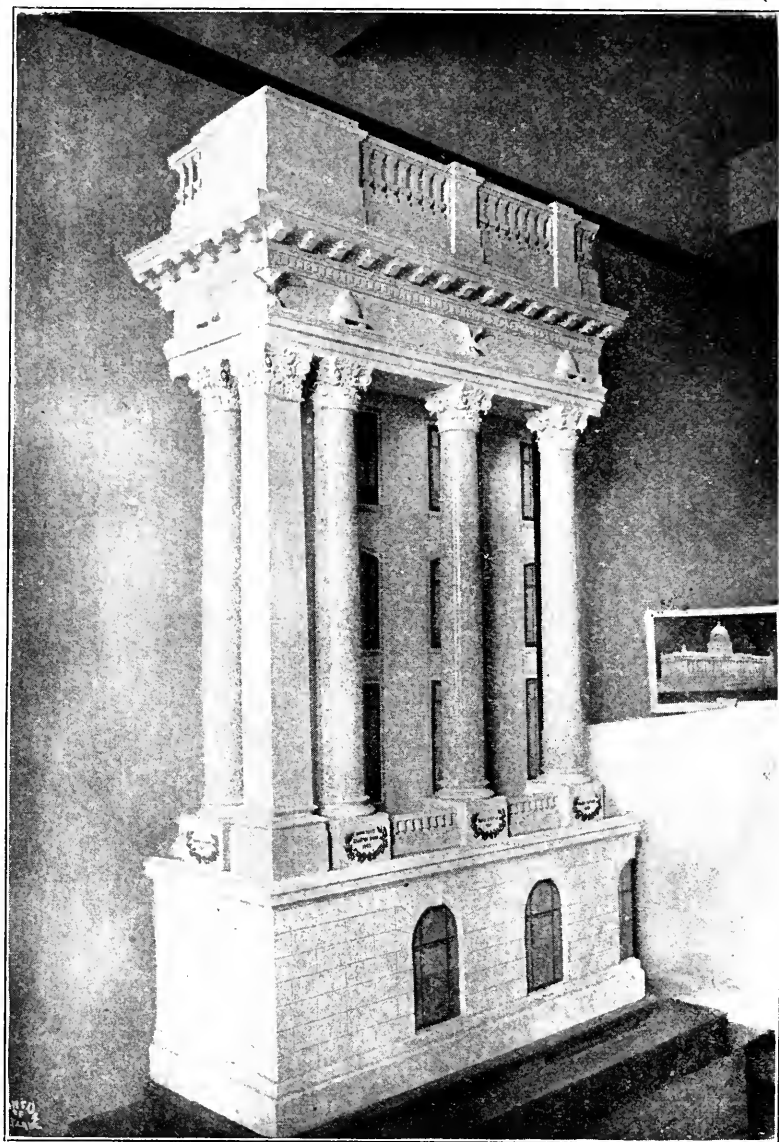
Melvin C. Patten, twenty-three years of age, enlisted in Borga, Idaho, April, 1917. His home was at Payson, Utah. He was the son of Mr. and Mrs. Charles H. Patten. He was killed in action July 22. He was guard at the Lucin cut-off, serving from May to September, last year, and was then transferred to Camp Green, North Carolina. Just before sailing for France he was heard from at Camp Merritt, New Jersey. He saw action for the first time in April this year, and was with a machine gun company of the 18th Infantry. Mr. Patten came from Mexico in 1907, having been born in Dublin, Mexico, December 23, 1895.



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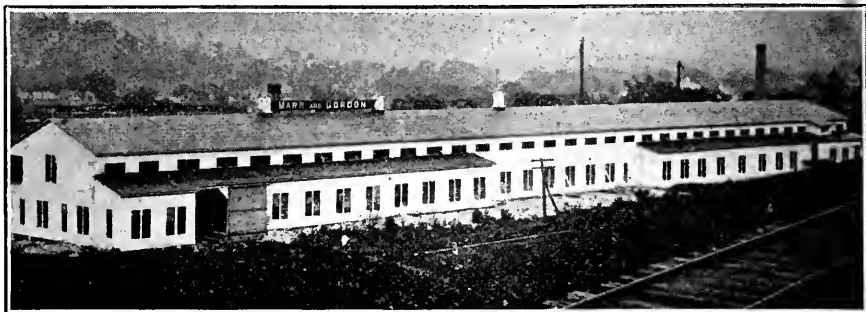


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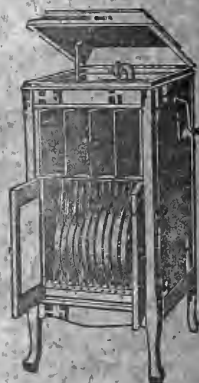
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